

THE CONGREGATIONAL MAGAZINE.

APRIL, 1840.

THE NEW INDEPENDENT COLLEGE FOR LANCASHIRE.

THERE are certain parties, both within and without the established church, who are apt to imagine, that because a few rich professors of religion have chosen to abandon their dissenting connexions, and to conform to the ecclesiastical institutions of the state, that the cause of christian liberty, as identified with our churches, is reduced to such a condition of pitiable weakness, that only a few more acts of apostacy on the one hand, and of hostility on the other, are necessary to extinguish dissent in this country for ever!

Now though we shall not attempt to calculate the amount of damage our cause has actually sustained by the withdrawalment of the intelligent adherence and munificent patronage of these wealthy seceders, yet it will be desirable to advert to a few facts which may show that, after all the injury it has suffered from open enemies and treacherous friends, still it is not in that state of languor and decay which our opponents so fondly dream, but rather that there are many indications of a renovated vigour, the strength of which will yet be proved to the surprise, not to say the confusion, of *croakers* and prognosticators of every class.

The last twenty years, we are thankful to say, have increased the churches and institutions of our denomination at a ratio perfectly unprecedented in any former period, and under circumstances, too, that have tested the principles of our friends with no ordinary severity. Still, within that period, we have seen the number of our churches nearly doubled, and our Sunday-schools and our missions at home and abroad multiply in the same proportion their numbers of scholars and subscribers. New means of usefulness and new orders of agency have been devised and called forth which promise, by the blessing of the King of Zion, to give increasing strength and stability to our churches. Nothing, however, supplies a more sure and

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satisfactory proof of the progress of our denomination than the present state of our academical institutions, as contrasted with their condition five and twenty years ago.

At that time, if we do not greatly mistake, the Independent churches did not possess a single freehold site on which they had built an edifice for collegiate purposes. Since then we have seen Homerton and Highbury, Coward and Airdale Colleges rise at a cost of more than £50,000, while some new institutions of equal, if not of greater promise, have recently sprung up.* The foundation of Spring Hill College, by the munificence of a single family, is a striking instance of this sort, and the measures recently taken for the erection of THE LANCASHIRE INDEPENDENT COLLEGE, and which we have now to record, are still more animating, as they illustrate the wealth, intelligence, and christian liberality of the Congregational churches of that important county.

We cannot give our readers a more satisfactory account of the origin and progress of this effort than will be supplied by the following extracts from the reports of its devoted Committee for 1838 and 1839.

"Without any extended review of the origination or progress of the Blackburn Academy, it may here be stated, that it was at first established with a view to the supply of the religious wants of the county at large, and was organized in the years 1815 and 1816, at successive meetings held in Manchester, Preston, and Blackburn. The gentleman chosen to superintend the principal departments of tuition being the Rev. Joseph Fletcher, D.D., then minister of the Independent church in Blackburn, that town was fixed upon as the proper place of location. The academy was opened with four students, in December, 1816. Its prosperity since has been fluctuating, and the number of students receiving education in it has greatly varied at different periods. It has been the means of introducing about forty persons to the work of the ministry at home and abroad; it has been of essential service in the formation of new congregations in its vicinity; and has promoted the general interests of religion throughout the county in no inconsiderable degree. During recent years its funds have been adequately sustained, and the number of its students is greater at the present period than it has ever been before. But still the conviction has gained ground among the majority of the constituents, that a different locality is essential to its extension and prosperity, and that, in an age of general improvement, it must secure an increasing adaptation to its objects in all its arrangements, or fail to be regarded by the public as corresponding to the character of the times. It has become evident, on the one hand, that a collegiate building, adapted to the purposes of the institution, can no longer be dispensed with, while it is found on the other to be the pre-

* Our readers who wish to see these statements illustrated and confirmed, will do well to consult Dr. Bennett's History of Dissenters during the last thirty years, from 1808 to 1838, Chap. III.—*On Seminaries for the Dissenting Ministry*. We sincerely regret that we have not yet been able to do justice to that valuable addition to our Dissenting History.

vailing conviction, that the accompanying advantages of a location in one of the larger towns of the county are necessary to give effect to any improvement in mere domiciliary arrangements. Under the strong impression that some decisive change was indispensable, the Tutors and Treasurer issued a circular letter on the subject, dated 26th November, 1838, addressed to the Committee and Subscribers of the academy, and the Congregational ministers of Lancashire. In this the position and prospects of the institution were brought under review, and the conviction was expressed, that a point in its history had arrived, 'demanding the united deliberations of its supporters, and calling for important measures.' Happily the opinions of many coincided with these conclusions; and the whole constituency having been invited to the ensuing Christmas meeting, held on December 20th, the important questions of improved accommodations and a new locality were brought fully under discussion. Two resolutions were adopted, the first of which was unanimously passed, 'That this meeting, convinced of the necessity of improved domiciliary arrangements for Blackburn Academy, pledges itself to the immediate prosecution of this object; and expresses its anxious desire that there should be a cordial co-operation, on the part of all the constituents in whatever measure shall be finally adopted.' The second also passed, after considerable discussion, with a degree of unanimity most gratifying and auspicious,— 'That the Academy be removed to Manchester.' A subscription in furtherance of the measure, opened by the Treasurer, with the donation of £1,000, amounted, at the close of the meeting, to a considerable sum. At an adjourned meeting, held on the 10th January following, to which the whole constituents were again summoned,—most of them also having been invited by the Treasurer personally, by means of a circular address,—the same measures were successfully followed up, by the extension of the subscription, and the appointment of sub-committees to superintend the proposed erection, and to canvass the county for the remainder of the requisite funds.

"The measure thus entered upon,—which evidently claims to be regarded rather as the founding of a new collegiate institution than as the improvement of an old one,—has been received by the county with an unanimity of approval and a cheerfulness of liberality worthy of the object. Your Committee would gratefully and devoutly ascribe it to the Giver of every good and perfect gift, that it has thus been put into the hearts of his people to 'devise liberal things,' and to dedicate of their property to his cause. It is, at the same time, with unfeigned satisfaction that they discern in the movement the power of those great common principles by which the churches of the Congregational body in this country are at once united to each other, and impelled to willing and liberal effort in the work of their Exalted Head. It is our happiness to know that by Him every act of service to his cause, performed from pure motives, shall be appreciated and graciously rewarded. Your Committee feel it to be also *their* duty to acknowledge with gratitude the assistance of all who have co-operated with them in their present important attempt. And in particular they owe it to their own sense of justice

to record their high estimate of the efforts of their valued Treasurer, George Hadfield, Esq. who, to all his past services to the Blackburn Academy, has added both his continuance in office at a time when strongly urged by personal considerations to retire from the weight of its duties, and such increased exertions in furtherance of the present undertaking as have contributed largely to its success.

"While it is a ground of sincere regret to your Committee, that the town of Blackburn and its neighbourhood should have the prospect of losing that share of advantage to their religious interests which they have derived from the presence of the academy for so many years,—an advantage which appears to be increasingly valued by them,—the pre-eminent importance of Manchester as a field for religious influence, has formed one of the most cogent arguments for the removal of the academy thither. It is their expectation, that in the dense population of that town and its suburbs, the benefits directly flowing from a theological seminary will be invaluable; while the local relations that will be sustained by the institution both to Lancashire and the contiguous counties will afford facilities for the diffusion of its influence through a still wider sphere."

In the report for the year just closed we find it stated :

"The Committee had the high pleasure of narrating, in last year's report, the commencement and progress of a measure, the greatest which has yet been undertaken by our denomination in this county in connection with academic institutions. They refer, of course, to the formation of a greater institution in Manchester, at which place it is intended to provide, by the erection of a collegiate building, with all necessary economic and educational arrangements, for carrying on a large and effective theological college. Their constituents will expect from them, in the present report, some information as to the progress that has been made in this great work: they therefore proceed, with much interest, to lay before them the following details, as furnished by the respected Secretary of the college.

"So cheerfully was the announcement of the object met, by all our friends throughout the county to whom access could then be had, that the subscription soon reached the handsome sum of more than £14,000. Of this about £8,100 has been contributed by our Manchester friends; £1,900 by our Liverpool; £1,377 by our Ashton; £980 by our Blackburn and Darwen; £446 by our Bolton; £400 by our Greenacres, and the same by our Crimble friends, and rather more by our Rochdale. Among such numerous instances of the most liberal generosity, it may appear rather invidious to select any particular instances; but a few are so prominently conspicuous, that silence, with reference to them, would be unpardonable. The noble example set by our highly esteemed Treasurer, was honourably followed by Samuel Brooks, Esq. who contributed another £1,000 towards the erection of the college. Messrs. Joseph Thompson and Sons, £550; S. Fletcher, Esq. £500; J. Wood, Esq. Clayton Vale, £500; Samuel Lees, Esq. Greenacres, £400; four Gentlemen, £300 each; three £250, and nine £200 each; one £150; forty-two £100 each, and twenty-two £50

each, besides many others who doubtless contributed with equal liberality, according to their several abilities. We are thus peculiarly happy in reporting the extent to which the contributions of our friends have reached: they at present amount to £14,736. 7s. 0d. of which more than £6,600 has been paid up—and we are fully convinced, that, had it not been for the peculiarly trying circumstances of the times, which press so heavily on this mercantile district, we should have had to report a much *larger* sum. This is abundantly manifest from the fact, that the greater part of the county, and all the neighbouring counties, remain to be canvassed, as it was deemed improper to attempt it at present. But it is hoped that the ensuing spring will furnish a better opportunity for making the proposed appeal. In the mean time our country friends will not, we trust, for a moment imagine that we have overlooked them in this truly christian ministration, to which we are assured they will most cheerfully contribute, when the appeal shall be seasonably presented to them, with their accustomed spirit and generosity.

“We are happy further to state, that a most eligible plot of ground, comprising seven acres, situated in Withington, about two miles and a half from the Exchange, and part of the estate of S. Brooks, Esq. has been purchased on the most reasonable terms, and made free for ever, for the erection and maintenance of the said college. Also, that the Committee having offered two premiums, of one hundred guineas and of fifty each, for such designs for the college as should be judged worthy of receiving the first and second prizes, twenty-seven different architects submitted thirty-six different designs for their approval; and, after the most careful and impartial deliberation, they unanimously adjudged the first premium to J. G. Irwin, Esq. and the second to R. Lane, Esq. It affords us most sincere pleasure to add, that the design selected by the Committee has received the cordial sanction and high approbation of all who have seen it, and especially of some whose experience and judgment fully entitle their opinion to the highest consideration.

“The trust-deed for securing both the land and the premises to be erected, is at present under the most careful course of preparation; and as soon as it shall have been fully examined and approved, it will be duly executed without delay. It is highly gratifying to know, that, while it is positively required that every theological and resident tutor, and the principal officers of the institution, must be of Congregational principles, and in church fellowship, the deed is ‘to be so constructed as not to render it impossible for the Committee to admit to the benefits of the institution any individual of evangelical sentiments and decided piety engaging to submit to the existing regulations of the college’—a measure which will commend itself to all those who would strenuously promote union among Christians, without any compromise of vital principles on either side. Thus, while the hand of brotherly friendship is held out to others, it will remain for them both to avail themselves of it, and to reciprocate the favour, when the case may require, at their pleasure.

“An Educational Committee has also been appointed to prepare

a plan of tuition for the college; but its attention hitherto has been chiefly directed to the preparation of the trust-deed; and when this shall have been completed, they hope to attend to their more appropriate duty with fidelity and care.

"We cannot conclude this very brief notice of the transactions of the past with reference to the new college, without expressing the deep obligations under which all have been laid to the energy of your faithful and devoted Treasurer, and the ability and kindness of our beloved and honoured Chairman, the Rev. Dr. Raffles, who has exerted himself, on all occasions in which his health permitted him, with the happiest success in this noble cause. May their strength ever prove equal to their day—and may that day be long, prosperous and happy, to the extent of their largest desires."

The lithographical print which accompanies this article will show the style which the Committee have adopted, and we doubt not but the edifice will prove alike ornamental to the town of Manchester, and honourable to the denomination whose name it is to bear.

We trust that the Educational Committee will be anxious to make the internal administration of the college fully equal to its architectural pretensions and the high purposes for which it is to be reared. They will, we hope, in common with the managers of our other academical institutions, seek so to extend their *curriculum* as to meet the requirements of the University of London for matriculation and honours, and so prolong the term of study, that when their students shall present themselves for examination, they may take their degrees with honour. We are prompted to publish this hint, because we see that the Presbyterian Institution of Belfast and the Popish College of St. Mary, Oscott, have obtained warrants from her Majesty to send their students to the University of London, while, up to the present time, no dissenting college has asked for that privilege, though it was at the remonstrance and for the relief of dissenters that the University of London was primarily founded.

Most cordially do we congratulate the churches of Lancashire on the evidence which this movement supplies of their vigour, intelligence, and liberality, and our prayer is, "O Lord, we beseech thee, send now prosperity."

ON THE PROPAGATION OF THE GOSPEL IN HEATHEN LANDS.

(To the Editor.)

SIR,—I addressed you some time since on the subject of the strange policy of the East India Directors, connected with the spread of Christianity in British India. I now address you (and I trust you will spare me a niche in your Magazine,) on the subject generally of missions to the densely populated countries of the east, and especially with a reference to China and Japan.

Whoever marks the extensive operations of the "London Missionary Society," and other Missionary Societies of the present day, will be forced to acknowledge, that in no past age was there ever

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apparent such activity, zeal, and fervour in spreading the cause of Christ and of his gospel in heathen lands. History has seen many parallels, during the long time of monkish superstition in former ages, of the wealthy and the great bestowing a large portion of their possessions for the extension and enrichment of the church. History also abounds with the narratives of innumerable devotees, who subjected themselves to a life of penance and mortification, as they vainly imagined, "for the kingdom of God's sake" in whom a zeal for the glory of Christ's cause is apparently manifested in the inflexible constancy of their voluntary sufferings, far transcending any thing which this age can show. But, as it has been very long decided that the severe mortification of flagellants and anchorites form no real test of christian piety, neither did the munificent grants and bequests, about which we read much in monkish chronicles, by any means constitute an infallible sign that the donor was guided with a view to the immortal good of his fellow creatures. The present age, therefore, may be pronounced with truth, (and the writer of this eulogium deems that abundant cause exists for substantiating its TRUTH,) to be one of high christian philanthropy towards the spiritual wants of mankind, and of generous devotion in the cause of evangelizing those countries on whose soils the banners of the cross have never been unfurled. An unbiassed observer would even, perhaps, in view of the triumphant exertions which have been made during the last few years in the cause of missions, say that the author of "Mammon" should have made a more distinct and positive recognition in its favour. If "covetousness generally be the besetting sin of the christian church," it certainly does not appear to be so HERE. Whatever of truth attaches to the assumptions contained in that popular treatise, its author should, in the estimation of some, have more distinctly recognized in the spirit of the age, as pervading the church, a redeeming feature, which at least, if in no higher view, might stand out as an "oasis of the desert," amidst the sweeping course of his reprehensions. But to the point of our subject: although the liberality of the age has made unprecedented exertions in the cause of missions—although the "gleaners for the vintage" in this part of "God's vineyard" emulate each other with a noble zeal, in carrying the "errand of mercy" to the extremities of our globe, it may be thought, sometimes, having allusion to foreign missionaries, that, if an insight a little more profound were exercised into the character and the natural and intellectual dispositions of the people to whom they address themselves, their great end would be more extensively and universally accomplished. Moral and intellectual culture, we are sufficiently aware, will not implant religion in the human breast; but it has often become a powerful means of aiding its growth, by humanizing and ameliorating the passions, by softening and removing those prejudices, which, generated in education and fostered by prevailing example, grow up into force, and prove insuperable obstacles to the reception of another faith. If some of our missionary labourers were, together with being skilled in languages, alike proficient in the study of human character, greater results might

sometimes be expected. A close and discriminating view of genius and prejudices, an attentive perusal of habits, moral complexion, and propensities, might certainly form an engine in no feeble degree co-operative with the preaching of the "cross."

We are aware that religion, *sui generis*, is not in all this: it is something beyond. But if, through the instrumentality of the knowledge here spoken of, many are "turned to righteousness," and "from the love of idols to the worship of the true God," is not the high end contemplated by means of missions increasingly effected? We are not (very far otherwise) among the number of those who would insinuate that missionaries might abate aught in the ardour of their piety, in order to meet *certain foreign prejudices*. Religion, in its pure and vital character, is a pre-requisite which should constitute an essential ingredient in an aspirant to this important office. But a knowledge connected with the points of character here suggested, might assuredly be likewise superinduced.

China and Japan are, of all the nations of Asia, perhaps, the most civilized and densely peopled. Their progress in the arts and in science are not, it is true, comparable to the nations of Europe; but in polish and moral amenities of life they may be thought to stand on a footing of excellence not far inferior to some of them. In their political enactments and internal jurisprudence, the mind is sometimes struck with their wisdom and the signs of a deliberative judgment not always conspicuous amongst the polished nations of the west. Who can see, without very deep sensations, these vast empires "wholly given to idolatry?" Who can see, without earnestly wishing to use all practicable means to produce a better state of things, their teeming myriads exercising the arts of civilized life, still listening to the delusions of their bonzes and their Buddhists. For, notwithstanding that the Scriptures have, through the indefatigable exertions of Dr. Morison, been transplanted into the Chinese dialect, yet the thresholds of this extensive empire can hardly yet be said to be entered by missionary enterprise. Here, Sir, is no established government connected with the British nation, and British laws, as in India, which may add its fostering influences in supporting the cause of Christianity. Here are no Leadenhall Street legislators, whose civil enactments might interpose a legal and a protecting barrier in its defence. All must depend on individual exertions. The intrepidity, the knowledge, or the prudence (always supposing the right *leaven* of piety,) subject to God's blessing, will be the engine of its success or of its failure. It has not, Sir, of late, been much adverted to, although an historical fact, that China, two centuries back, was the scene of very extensive missionary operations. Every body, however, at all read in ecclesiastical history, knows that the permanent footing which the Jesuits gained in these remote regions, as they were then unprecedented, so they have been unequalled by any similar success in subsequent times. These missionaries, we are told, by their insinuating address and knowledge of mankind, rapidly overspread many of the provinces of this empire, and lived in high credit with

the chief reigning authorities. The astonishing progress which the Christianity taught by these Jesuits and their coadjutors had made, was, it will be said, often effected by means which would, in the present day, by the propagators of a purer faith, be considered in the highest degree reprehensible. The secularizing spirit which often characterized their exertions, was, it may be alleged, far from the spirit with which modern missionaries go forth. Although they did not, after the example of Mahomet, proselyte with the sword in one hand and the mass-book in the other, yet it has been alleged, that imitating the sycophant and the courtier in their arts, they used certain arts in order to raise themselves to power and favouritism, which "disciples of the cross" should reject with disdain.

But the missionaries who sought to evangelize China at the commencement of the seventeenth century, incurred a still more serious responsibility. They, as is well known, have been heavily accused of granting a latitude to the new converts in the exercise of their faith, which was utterly inconsistent with its purity. It appears from history, that they tolerated in the christian worship and the christian creed undue compliances with the ancient doctrines of the disciples of Confucius; thereby weakening and obscuring the simple truths of the gospel, and betraying, in a measure, the cause they professed to advocate. Opposed to these arts at all points, is the conduct of missionaries of the "cross" in the present day. A single eye to the glory of God, an extensive philanthropy towards the human species, an abasement of self, and an exaltation of the Redeemer, are, I trust, Sir, prominent and distinguishing characteristics of those who now go forth "in the name of Christ, preaching peace through him." It will be said that, in this respect, they have immeasurably the advantage of the Jesuits alluded to. Still, what unlooked for and almost incredible success attended the preaching of the former, whilst we of the present day, accelerated by all the labours of Dr. Morison, have yet done comparatively nothing.*

It is not, of course, my intention, Sir, to go into the question as to how far these charges were exactly borne out against these first teachers of Christianity in the eastern extremity of Asia. Such inquiries belong to other days; and if they, by a culpable connivance at the ancient superstition, amalgamated things which are diametrically opposed, they stand as beacons for the avoidance, not the imitation, of posterity. If the planting of Christianity on a permanent footing in these extensive and densely populated regions would have been an unspeakable advantage, it will be said, on the other hand, that the religion of the Jesuits, clogged with Catholic superstitions, was not the genuine faith which a true believer in Jesus would wish to be preached to the heathen as the doctrines of the "cross." Wild, and crude, and lax as many of the notions inculcated by these first propagators may have been, they certainly

* Gutzlaff computes the number of Roman Catholic Christians in China, at the present day, at 600,000 souls. How many Protestants can be numbered in the vast hives of her population?

tended to raise the moral character of the Chinese far beyond the grovelling state of idolatry in which it is still sunk. Let us not be mistaken. We advocate not, in any degree whatsoever, the principle that the end justifies the means. But we think that, in their very extensive operations, the Jesuits of those days were the instruments of doing great good. China has always been regarded as an empire whose barriers were shut to the entrance of much moral or religious light from other nations. Their jealousy of foreign interference, and that predominating egotism which assures them that, in all respects, they stand the most enlightened people of the earth, set at defiance that polished intellectual intercourse which exists between the nations of Europe. In the aggregate or the balance of positive good, therefore, much was effected in "breaking down these middle walls of partition," which frowned on the inroads of foreign councils. Without, in the slightest degree, compromising the purity of our faith, we are of opinion that human policy is not entirely to be set at nought, when great and incalculable good on the side of religion is sought to be accomplished. If the condemnatory accusation which was, at the period of their greatest success, and for long afterwards, brought against these Catholic propagators of the christian faith, that they sometimes permitted, likewise, the exercise of some of the old rites to which the natives seemed peculiarly attached, no one in the present day will justify this policy. In spite of their constantly reiterated allegation, that these rites were of a *civil*, and not of a *sacred* nature, the charge has always stood recorded against them as one of a very serious complexion. But this culpable laxness of doctrine or of discipline was certainly not the only key which opened so extensive an entrance for Christianity into China. The astonishing success which accompanied this entrance was likewise consequent upon the deep views of human nature which many of the Jesuits possessed, and the profound attention with which they studied the manners, genius, and capacities of the people to whom they addressed themselves. Surely, Sir, the employment of such means in order more effectually to secure inestimable blessings, is legitimate on the basis of Scripture. It will be said that the blessing of God must accompany these labours, or man's utmost efforts must be nugatory. Indubitably it must. But does God's blessing rest peculiarly on those exertions which have NOT employed ALL HUMAN means to effectuate a high and important end?

Has it not been, on the other hand, the policy of some of the most successful missionaries to humanize the barbarians, to whom they preached, before they evangelized them? The soil must be prepared before the seed is sown. The disposition to receive and to appreciate the blessings offered must be created prior to the full and extensive reception of all the benefits to be derived from the christian revelation.* Does not this especially hold good in reference

* The example and conduct of Mr. Shaw, the Wesleyan Missionary from South Africa, whom I some time since heard at an anniversary meeting with much interest and pleasure, may, perhaps, be cited as an authority. He began

to the empires of China and Japan? Half civilized, but sunk in superstition, and besotted with the notion of their intellectual superiority, a study of the moral thinking of the people of these nations as a preparatory to the preaching of the doctrines of "Him crucified," would certainly give no ill-omened hopes of its success. We will cite a passage from Dr. Mosheim upon this subject, wherein it appears that the temper, genius, and moral dispositions of the Chinese were made the subject of close and deliberate study by the first missionaries to China. "They," the missionaries, "studied the temper, character, taste, inclinations, and prejudices of the Chinese with incredible attention; and perceiving that their natural sagacity was attended with an ardent desire of improvement in knowledge, and that they took the highest pleasure in the study of the arts and sciences, and more especially in the mathematics, they lost no occasion of sending for such members of their order as, besides their knowledge of mankind, and prudence in transacting business, were also masters of the different branches of learning and philosophy. Some of these learned Jesuits acquired, in a very short space of time, such a high degree of credit and influence by their sagacity and eloquence, the insinuating sweetness and facility of their manners, and their surprising dexterity and skill in all kinds of transactions and affairs, that they came at length to the knowledge of the emperor, were loaded by him with the most honourable marks of distinction, and were employed in the most secret and important deliberations and affairs of the cabinet."—(p. 21, *Sect. I.* vol. 5.)

If it be said that the complexion under which Christianity was thus introduced into those eastern countries, in that day, was especially calculated to strike upon the imaginations of men, it is admitted that something of the amazing success which signalized the Romish missionaries of that period may be ascribed to the corrupted forms under which they presented the simple truths of the gospel. The pomp and splendour of the Romish ritual and worship was, doubtless, more calculated to fasten on the imaginations of foreigners than the simple addresses, however vehemently urged, of Protestants, who, at the present day, "hazard their lives for the Lord Jesus." But, with all reasonable admissions of this nature, the fact of the astonishing progress which the preaching of the successors of Loyola made in those days, and the ascendancy and credit which they obtained throughout the land, is an anomaly in the history of this singular people unaccounted for, but upon the ground of their profound insight into their national character.

Every true friend to the evangelization of the entire human race must consider China as a point to which all practicable means should be earnestly directed in the wide field of missionary exertions. Every friend to the religion of Christ must rejoice that the ranks of missionary labourers are swelled to so unprecedented an amount in these gleanings for the glorious harvest. Those intrepid men who

his mission by teaching the savages around him the arts of civilized life, of agriculture in all its forms, and the advantages of social order and laws, and thus rendered them capable of ascending to the higher truths of religion.

go forth to distant lands under the banners of the cross are certainly of a different stamp and impress from the Jesuits who opened the barriers of China to posterity and to succeeding christian generations. In lieu of an intriguing and avaricious spirit which history fixes on many of the former, zeal for the exaltation of Christ, a spirit of humiliation and self-abasement are, in the latter, conspicuously evident. These last, indubitably, are the men who walk in Christ's steps, and may especially hope for God's blessing.

But still, accelerated by the labours of Dr. Morison, who has taught the Chinese to read in their own native tongue "the wonderful works of God," the firm and extensive footing which once seemed permanently established on these soils, is now lost. Is it not, Sir, devoutly to be wished that the numerous bands of Protestant missionaries, who, we trust, are, at no very distant period of time, preparing again, with enlarged exertions, to raise the banners of the "cross" amidst the idolatrous myriads of China, would, in all lawful respects, devote a portion of their study also to the intellectual character and circumstances of the Chinese, and through this medium obtain an ascendancy which is not likely, humanly speaking, to be accomplished in any other way. Then at length, Sir, perhaps, may this part of God's vineyard be said to "rejoice and blossom as the rose."

In another part of the globe, the extensive island of Madagascar, we trust the moral "desert is yet destined to rejoice and blossom as the rose." No one can contemplate without pain the severe edicts which have, for the present, blasted the hopes of the christian world in that quarter. The very interesting details which Mr. Freeman and others have given of their operations in this important island,—important as to its extent, its locality, and its comparative civilization,—must, equally with China, cause deep sensation of regret that the prejudices of a jealous government should meet all our attempts to enlighten them, in the best sense of the word, with rancorous and persevering hostility.

If, by the use of any lawful means here suggested, royal favour may irradiate missionary exertions, either in China or Madagascar, their grovelling idolatry, which now reigns with undisputed sway, will, with accelerated rapidity, yield to the benign precepts of the gospel. Thrice happy will it be deemed by those who earnestly look forward to the ripening of the glorious spiritual harvest, if the teeming population of the celestial empire, comprising more than a third of the human race, should, through means of missionary exertions, be emancipated from the night of Pagan errors to the glorious day of gospel privileges. Her cruel and inhuman practices of infanticide might be succeeded by sentiments of philanthropy towards their tender offspring, and her absurd prejudices, both civil and religious, scattered to the winds of heaven.

E. P.

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THE SERPENT AND EVE.

(To the Editor.)

SIR,—I HAVE no love for old *prejudices*, properly so called, and am quite willing, with J. C. that all such should be buried, never again to rise from oblivion. But I must be allowed to make a few remarks on his paper in your number for January, entitled, "The Serpent and Eve," and seek more light, ere I concede the point, that my present opinions *are* prejudices. With Jewish commentators and the Fathers I wish to have nothing to do; but would come to the argument with the Scriptures, in their original languages, and our own excellent version, in my hand, and with a heart prepared to receive the truths contained therein, as they are stated, "without note or comment."

I quite agree with J. C. "that the historian here relates a *simple matter of fact*." The Hebrew says, *emphatically, this, or that*, serpent was crafty *among, above, or more than, all, every, or any* beast of the field. J. C. would read it thus: "Now this, or that one, who uses serpentine arts, was more subtle than any beast of the field."

Here I would ask, Was Satan a beast of the field? for my grammar teaches me, that, when the superlative is used, the person compared must be one of those with whom he is compared; and I take the sense of this passage to be superlative, equivalent to *the most crafty of all*: but if J. C. will not allow of the superlative sense, then, I ask, Was Satan only above the *brutes* in sagacity? If such only was the extent of his cunning, begging her pardon, Eve ought to have been a match for him. That one of these two senses must be what Moses intended, I argue from his reference in any way to the beasts of the field, as, otherwise they are brought in without meaning, and he should rather have said, This one, who uses serpentine arts, was more subtle than any creature God had made.

Some Latin authors would take us to Æsop's fables, and show us that the fox, the elephant, &c. are naturally more sagacious than the serpent, and that, therefore, the literal serpent cannot be here meant, but only Satan, or one who uses serpentine arts. I must here beg to leave the conclusion to my readers; for, believing in the inspiration of Scripture, I cannot be so profane as to pen what their reasoning would lead me to. That the serpent is noted for its wisdom, we have stated in our Lord's own words; and can any one say how much of its primitive sagacity it lost by its being the instrument of such untold evil? I conclude that the serpent intended in the proverb quoted by our Saviour, is the literal serpent, from its opposition to the dove; but I am not sure that J. C. would not explain both it and the dove by a circumlocution that would render the application rather awkward.

J. C. next says, that Satan did not enter into the serpent.

Then, I ask, Did the devils not enter into the swine? Mark v. 13. I may be told that these were *dæmons*: but if the lesser could

possess one animal, could not the greater enter into the same, or into any other? and neither could enter into any without Divine permission.

J. C. says, "it seems most probable, that, if the enemy did not act *by suggestion*, as he usually does, but assumed some form," &c.

By suggestion! Did God then act *by suggestion*, when he said, "Let there be light?" for the very same word, *אור*, is used: and I would ask, if Satan here *spoke by suggestion*, who ever spoke in any other way in the Bible? That Satan does sometimes act by suggestion there can be no doubt, and the Bible leaves us in no uncertainty on this subject. Satan tempted David to number the people, 1 Chron. xxi. 1; but it is not said *אמר דוד*, he tempted Peter to deny his Lord, but it is said, *λεγει τῷ Πέτρῳ ὁ Πειραζων*.

J. C. continues, "that form was more likely something resembling 'an angel of light.'"

We know Satan, when permitted, can assume any form; but if J. C.'s opinion is correct, I wonder Moses did not cause the words of his narrative to run thus: ver. 13, "And the woman said, One resembling in form an angel of light, who uses serpentine arts, beguiled me, and I did eat:" ver. 14, "And the Lord God said unto the one resembling an angel of light who uses serpentine arts, Because thou hast done this, thou art cursed above all cattle and above any beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life."

Now, I would ask, where is the relevancy of pronouncing a curse on an angel, and comparing it with a curse on a beast? My former remark on the superlative degree might here be repeated, and I might again ask, was Satan cursed *only a little more than the brute beasts*? Then as to the sentence, "Upon thy belly shalt thou go," we know this is literally fulfilled on the serpent; but how, in any manner, has it been verified in this one who uses serpentine arts? If there was no literal serpent in the case, this curse does not rest on the literal serpent, but on the one who uses serpentine arts, namely, Satan. And does Satan go on his belly, and eat dust? I know it is said, this is figurative of a state of degradation; then what becomes of J. C.'s *simple matter of fact, clothed in language involving in itself neither allegory nor mystery*? There is another clause in this 14th verse on which a remark may be made, viz. "all the days of thy life." This phrase is common in Scripture, as applied to men and mundane matters; but I cannot find a single instance in which the days of the life of an angel, either holy or fallen, are mentioned. The Apocalypse says plainly, chap. xx. 10, "for ever and ever," in which sense these words are taken by the Latin authors who favour J. C.'s opinion, or rather, from whom he has derived it; but I cannot see with what propriety the days of the life of a creature can signify *for ever and ever*.

J. C. seems to doubt the possibility of a reptile's being cursed.

If this one who uses serpentine arts was to be cursed more than the beasts, does it not imply that the beasts were under a curse? Does not the whole creation groan beneath the curse? Rom. viii. 20—22. Was not the inanimate ground cursed? J. C. cannot

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deny this. Gen. iii. 17, 18; iv. 12; viii. 21. Then I would ask, if senseless matter is susceptible of a curse, is not animate and animal matter capable of enduring a malediction? Might not vengeance be taken on the serpent, the instrument of iniquity, as on the golden calf, censers, &c.

On J. C.'s concluding remark I would say, that it is not necessary that Satan should be foiled in the same form in which he tempted our first mother. In that transaction, in which his head began, indeed, to be bruised, (Matt. iv. 11,) it is said, "The devil leaveth, and angels came;" by both which terms I understand a *personal* going and coming, and it appears to me that if the one was not so, neither was the other.

I am, Sir, your's &c.

C. K.

Feb. 10th, 1840.

REMARKS ON CONGREGATIONAL PSALMODY.

(To the Editor.)

SIR,—It was with much satisfaction that I read in your January number, a notice of the decision of the Congregational Union to take steps for the preparation of a Tune Book for general use. You invited communications to the Secretary; but I venture to suggest that some advantages may be gained by a public discussion; at least, the raising of a few points in your journal may lead competent persons to meet them more fully than they would otherwise have treated them, and thus assist you to do WELL, what, if not done well, had better be *left undone*.

Psalmody forms, and I trust will continue to form, to the end of time, a prominent part of public worship. The Jews extensively used it; it received the sanction of the Redeemer; there is something uncommonly touching in the fact of their having sung a hymn at the close of the supper. Paul's injunction to the Colossians shows that it was a common practice of the first churches. A century after the death of Christ, it must have been in frequent and general use; since we find Pliny stating it to be one of the principal employments of the Christians in the remote provinces of Pontus and Bithynia, at their united services. He tells Trajan, (Lib. X. Ep. 97.) "*quod essent soliti stato die ante lucem convenire: carmenque Christo, quasi Deo, dicere secum invicem,*" &c. &c. "That on a stated day they were accustomed to meet together before it was light, to sing among themselves, by turns, a hymn to Christ as God."

Singing was not permitted to be made a part of the worship of the church, without a reason. It was introduced by Him who "knoweth our frame." The foundation of its use lies deeper, perhaps, in human nature than we are aware; we shall not fully appreciate its power, till we know much more than we now know of the mutual dependence of mind and body, and of the laws by which they are related and

governed. It has much influence, as well on the religious principle, as on the religious emotions. Not only will there be a correspondence between the character of a people's psalmody and the character of their piety, but each to some extent will mould and modify the other. The peculiarities which marked respectively the puritan, the Scotch covenant, the English episcopalian of the last century, and the Welsh Calvinistic Methodist, were expressed in their music. There are obvious and striking differences now, between the psalmody of the high and low churchman (as far as it is voluntary), the Catholic, the Independent, and the Wesleyan; and if it should be admitted, that *most commonly*, in the first instance, the religious opinions and tone of a community originate their music; that music, when introduced, tends, in its turn to settle, to deepen, and perpetuate the very characters that gave it birth. Leach's music perhaps sprang out of the spirit of Wesleyanism; but who can fail to perceive, that it has exerted a reciprocal influence on the peculiarities of the devotional temperament of our brethren? I do not mean to ascribe to music an independent agency—it is as an auxiliary means only, that I speak of it. Truth, embodied in language, is necessary to its influence. Nor even when it gives exact and suitable expression to truth, is it of itself capable of producing any moral results. It is in no sense an efficient, though as a means it is of great power. It, operates through the medium of the passions, it puts the soul into a state of excitement. It is the devotional feelings, therefore, that it immediately and most powerfully affects; but by stimulating *them*, it prepares the mind to be acted on in its other faculties; and has probably a real, though it may be an imperceptible influence, in disposing it to view with favour or disfavour certain views even of truth itself.

If there is any correctness in these remarks, our psalmody is a matter of great consequence; and the resolution of the Congregational body an important resolution; and no pains which their musical committee can take to avoid the extravagant, the *sentimental*, and the false, and secure the sober, the *genuine*, and the true, can be too great. Our hymnology is without doubt improving; at the same time there is some fear that the popular taste is inclining to sentimental compositions, and that the deeply devotional poetry of Watts and Charles Wesley, Cowper and Newton, may be made for a time to give way. But whatever advances have been made in this respect, our psalmody is in a very unsatisfactory state. We have much good music, but we have more trash; and the inferior and even the worthless is often preferred to the good. We have no uniformity in practice; if I go only to the next county, I soon find that whilst I can have delightful fellowship with my brethren in prayer and in preaching, there is one part of their worship in which my sympathies are forbidden to be exercised; not only is the style of music new, but two out of three of the tunes they sing are also strange. Those whose ear is unattuned to harmony, may make light of the evil; but my auditory nerves have too frequently been surprised or shocked, not to deem it a serious matter. And then our singing itself. In a few places, it is scientific. It is in the hands of a few amateurs, and

the congregation are mere listeners to the *performance*! But who shall describe it in a large proportion of villages and country towns? Noise and discord—but pre-eminently NOISE. I have seen an engraving, I think of Hogarth's, which just hits off the appearance and suggests the thing. The fact is, the art of singing has been strangely neglected by those on whom it devolves to engage in and sustain this part of our public worship—THE PEOPLE—and the publication of a suitable book of psalmody is, I think, indispensable, as an inducement to cultivate it.

I had no intention, Mr. Editor, of making these remarks when I began this letter. My purpose was to confine myself to a few things, which it seems important should be kept in view by the Committee, in carrying their plan into effect.

I. The first difficulty will be, to find a person who possesses the requisite qualifications for executing the work. A novice will not of course be selected; but a man may be well skilled in musical science; he may be an eminent composer, or a first-rate performer, and be totally unfit for this undertaking. Psalmody is a distinct branch of music, and the individual you want, I apprehend, is a *master* of psalmody, but not only so, it is quite as important, that he should be free from *prejudices*, and from all peculiarities of taste; and that his knowledge should be not *local*, but *general*.

II. It must be remembered that the *music* wanted is Congregational. I do not mean to say, that no sacred songs, or anthems, or chorusses should be comprehended in your scheme; but I think the *first* thing to be attended to, is to secure as complete a collection as possible of tunes, adapted to our existing psalms and hymns, and suitable for our existing congregations. Bedford, Warwick, Wareham, are proper Congregational tunes; Denmark, The Trumpet Piece are not, at least at present. Still, they might be included, together with pieces of a higher order, in a second part.

III. The selection is wanted, not for London, but for England. The general taste, therefore, not the metropolitan alone, must be consulted. Indeed, we who live in the north, have the vanity to think, that both in our taste and music, we are somewhat in advance of our friends in the south; and it is by no means impossible that a book which would satisfy the congregations in the east, would be found to exclude almost every melody that is sacred to those in the west.

IV. *Adequate means* must be taken to collect tunes; and the *principle* to be adopted in determining which should be inserted, should be *clearly laid down*.

There are doubtless many tunes scattered through the country, equal in point of quality to any in our existing collections, which have been composed by late or living authors; they are to be found, however, only in manuscript, on the spot; or in books which have never travelled beyond the neighbourhood of the writer's abode. Pains must be taken to obtain such. They will not, for many reasons, be sent in answer to advertisements; and I do not see how they are to be procured, without the appointment of a qualified agent, either to traverse the country, or to carry on an extensive corre-

spondence with individuals residing in different parts of the kingdom, possessed of much local knowledge and good judgment. Besides securing the best existing tunes, you will thus be enabled to meet, as far as it is proper to meet, the wishes of your friends; and to insert tunes, the absence of which will certainly lead to the rejection of the proposed book. The neglect of this precaution has unquestionably been prejudicial to the hymn book; which, on account of the omission of local favourites, is excluded from not a few congregations. Not that a *single hymn* should have been inserted out of deference to *any individual*; or on any ground but that of its own merits; but there could be no propriety in leaving out a hymn that is really good, because known in one place only, or because its author happens to be living. And if you search the land, I imagine you will find tunes of a very high order, which no metropolitan has ever heard of; I could myself furnish several unknown in London, and not surpassed by any that are sung there.

Such visits will afford much assistance in forming a satisfactory judgment of the value of music recommended for insertion. It can be both inquired about and *heard*. To form a correct opinion of the merits of a tune, it is not sufficient for a man to take it into his study and examine it by the rules of musical composition, or try it on an instrument. It may be quite classical, and go off admirably in the parlour, and yet completely fail in public.

Then the principle of selection should be distinctly laid down.

1. Our good old tunes must of course form a part of the proposed collection, Abridge, St. Ann's, Doversdale, Ross, &c. &c. are fit for the Millennium.

2. Of tunes that are comparatively new, *none* should on any consideration be inserted, *because they are popular*; none should be admitted but those which, after several years trial by some choir, or congregation, known for their good taste, are found to grow in favour.

3. I think it would be desirable that all tunes that are *quite* new, say of two years age and under, should be peremptorily rejected. It is true that some choice melodies might thus be excluded; but such are the caprices of musical taste, and the counterfeit sometimes approaches so near to the genuine, that the best judges are liable to be deceived; whilst it would be a less evil to lay aside a doubtful tune for further trial, than to give currency to such trash as Lydia, Calcutta, &c. which, as some persons well remember, were sung on their first introduction on every occasion, and, to the great mortification of those whose auditory nerves are somewhat annoyingly adjusted, were lauded as the perfection of psalmody. We have abundance to make our selection from, and can afford to leave out not only whatever is middling, but whatever is doubtful, and though a thorough weeding should consign to oblivion two-thirds of the tunes in Rippon and Walker, that weeding must take place, if we would effect the improvement that is so desirable.

V. There is another question of very great importance to be considered; it relates to the directions to be given to the compiler, respecting the harmony which shall be adopted. Shall he have a

discretionary power? or, if he is to receive instructions, and what is the principle on which they shall proceed?

Are we at liberty to alter, either the air or the harmony of an author? If living certainly not, without his permission. If not living, however, I think that, *if we notify it*, we have. Such alterations, however, should be *very sparingly made*, and especially in the air, should not be made, till an *unquestionably good case is made out*.

If the choir at Devonshire Square were to determine the matter, they would probably say, engage Mr. Novello at once, and leave the harmonies in his hands; there is nothing to be compared with the specimens he has given us. And if the writer were to consult his own taste alone, he would perhaps say aye. They are indeed exquisitely delightful. But there are several points which require to be well considered. Is there *one* congregation in fifty that could sing Novello's harmonies? and though there may be *individuals* in most, who could be trained to it, would it not require half a century to get the mass of the people up to the mark? It would be necessary both to destroy all their old associations, and create and highly cultivate a new taste. Their novelty and difficulty would both stand in the way.

Again, is it quite certain that such a style is most suitable for congregational worship—indeed, has there been time to prove its soundness? It may be strictly scientific and eminently chaste; and, for my own part, though I know I am incompetent to pronounce an opinion of the slightest value, I think it is; but has it undergone a sufficient trial, to allow even good judges to *give a verdict*?

Psalmody is a means to an end; its object is, to aid sacred poetry in exciting classes of feeling suitable to the varied exercises of devotion; and the harmony of a tune bears a similar relation to this object, which the style of a sermon does to its effect. As that is the best style which least diverts the mind from the truth, so that is the best harmony which does not obtrude its peculiarities of structure, &c. on our attention. Elegancies of diction may attract notice as much as vulgarities, and fine metaphors as much as coarse ones; and in either case the usefulness of a discourse is impaired. The analogy holds good in its application to music. I do not like, when singing the praises of God in the great congregation, to be compelled to think of the skill of the composer or the beauties of the composition; or even to have my mind involuntarily turned to admire the effect of the introduction of the sharp sixth, or the flat seventh, or similar niceties. Music has its “*ampullæ et sesquipedalia verba*,” as well as eloquence, and they must be avoided. I would not for a moment insinuate that Mr. Novello's harmonies are chargeable with this fault, though I confess they do divert my mind from the sentiments to themselves, and I cannot help it. This, however, may be their effect on mere sciolists only like myself, and would probably be remedied by greater knowledge or familiarity. Nor do I intend to intimate, that the harmonies to be adopted should not be *in advance* of the existing taste:—the book ought to lead the way to a general improvement. Excessive refinement, however, is not

always improvement; and before great changes are attempted the ground must be made good.

With respect to our old tunes, I question whether for the purpose you have in view, which is not to gratify a delicate and critical taste chiefly, but to assist in awakening devotional sentiments, the original harmonies can be altered for the better. I am disposed to think that the harmonies of such tunes as those above-mentioned, are of a sufficiently high order for congregational worship. I have often been present where they have been so executed, as by the mere power which they have given to truth, to affect to tears of tenderness or joy a large assembly.

And if it should be determined to preserve unchanged the arrangements of our old tunes, there will still remain a wide field for the exercise of all the skill that can be mustered. A considerable number of very excellent airs is to be found, which are not established, and known only to a very limited extent; let such be given into the hands of such a man as Mr. N. to improve as much as possible. A gradual but certain improvement of psalmody will then be effected, without doing violence to old prejudices, and sacred associations. Let the matter, at all events, be well considered, before you commit yourselves; and happy shall I be, if the ignorance which may be displayed in this paper, does not deter some competent person from entering fully on the discussion.

There is one topic, Mr. Editor, to which, with your permission, I will just advert; I think it is high time for the tutors and committees of our dissenting colleges, to direct their attention to the importance of initiating all students into the elements of music. Surely it should form a branch of their regular studies. A few weeks since a letter was received from one of our most useful and intelligent missionaries, in which the following passage occurs. Speaking of a very devoted fellow-labourer, whose station he had just visited, he says; "He has a sad deficiency. He cannot sing, and his congregation make a most hideous bellow. It is a real misfortune in a missionary not to be able to sing! And in a missionary's education it ought to take the precedence of Greek, and Latin, and Hebrew." I know that the professors in Spring Hill College, at Birmingham, are very anxious to establish a professorship of music. I fear, however, that the churches are not at present sufficiently alive to the importance of it, to furnish the means; permit me, therefore, to suggest to some of our wealthy friends who purpose giving donations or leaving legacies, that they may do an incalculable service, by directing its appropriation to this object.

I am, Mr. Editor, your's, &c.

MUSICUS.

FRAGMENTS OF PURITAN HISTORY.

No. IV.

It was observed in a former communication that Dr. Edwin Sandys, Bishop of Worcester, discovered, in the early days of Queen Elizabeth, formidable objections against the defective state of the Reformation, and expressed strong confidence that God would purify the English church of all the remnants of popery, the retaining of which, in his opinion, "occasioned the greatest divisions." It was also remarked, that he raised so formidable opposition against retaining popish superstitions in the church, that he was in danger of losing her majesty's favour, and of being deprived of his bishopric. The right reverend prelate, finding that his principles exposed him to peril, changed his mind; and, being soon after translated to the bishopric of London, he unfortunately turned about, retraced his steps, and became a zealous, not to say a furious, persecutor of that cause which he so zealously promoted. This will appear from the following instances, transcribed from the originals in the bishop's own hand. The first is a letter to the Earl of Leicester and the Lord Treasurer Burghley, in which the prelate thus addresses their lordships:

"Right Honourable,—These evil times force me to trouble your good lordship. I do what I can to procure fit men to preach at the cross; but I cannot know their parts, and these times have altered opinions. Such as preached discreetly last year, now labour by railing to feed the fancies of the people, and have intoxicated them; and the flattery of the fantastical people hath bewitched them! Both seek dangerous alteration, thinking that their state cannot be impaired, and hoping that it may be bettered. One Crick, chaplain to the Bishop of Norwich, much commended unto me for learning and sobriety, of late called to the cross, there most spitefully inveighed against the ecclesiastical policy now by the law established, confirming Mr. Cartwright's book as the true platform of the sincere and apostolical church. So soon as I heard of this tragedy, I sent a messenger to apprehend him; my lord of Canterbury joined with me therein. And although he was conveyed away, yet we have taken such orders, as we doubt not but that he will be shortly met withal. On Sunday last, one Mr. Wake, of Christ Church, in Oxford, who the last year made a good sermon at the cross, and now called to do the like. He made no answer to the receipt of my letter, as he was required, until he came himself on the Saturday. And Sunday, in the morning, being conferred with, both by Dr. Walker and my chancellor, Dr. Hammond, and required to have consideration of these troubled times: and, for as much as her Majesty was in progress far from her city of London, that he would speak nothing that should turn to sedition, whereunto he answered, *well, well*. Notwithstanding being set on, and provoked thereunto, as was Crick before him, by such as are authors and maintainers of these new and seditious fancies; his whole sermon was consumed in

railing against the present state, and affirming to be good whatsoever Mr. Cartwright in his writings hath set down. On Monday I repaired to the city, and so soon as I heard hereof, I sent a messenger to seek him; but he was gone out of the town on his way toward Oxford. This man I cannot deal withal, by reason of the privileges of that university, and therefore must refer him to your lordships' wisdom to consider of.

"Truly, my lords, I have dealt as carefully as I could to keep such fanatical spirits from the cross; but the deceitful devil, enemy to religion, hath so poured out the poison of sedition, and so suddenly changed these wavering minds, that it is hard to tell whom a man may trust. But, by God's help, I will fetch out that heretic; praying that I may have authority from her Majesty, as some of my predecessors have had, and in her name to require such as are fittest for that place. Most part refuse to come thither: hard is it to get any. There is a conventicle, or rather a conspiracy breeding in London. Certain men, of sundry callings, and, as it were, in commission together, to procure hands to Mr. Cartwright's book, and promise to stand in defence thereof unto death. They came to Mr. Squire, master of Baliol College, in Oxford, and required his hand, who refused to give consent thereunto. If your lordships would call him, he would fully inform you hereof. If these seditious and tumultuous beginnings be not met withal in time, they will, in a short space, grow to great inconveniences. The city will never be quiet until these authors of sedition, who are now esteemed as gods, as Field, Wilcox, Cartwright, and others, be far removed from the city. The people resort unto them as in popery they were wont to run on pilgrimage. If these idols, who are honoured for saints, and greatly enriched with gifts, were removed from hence, their honour would fall into the dust; they would be taken for blocks, as they be! There be some aldermen and some wealthy citizens who give them great and stout countenance, and persuade what they can that others may do the like. A sharp letter from her Majesty would cut the courage of these men. Her Majesty's proclamation took none effect; not one book brought in. Mr. Cartwright is said to be hid in London, with great resort unto him. If the Lord Mayor, Alderman Rivers, with others, had commission to search out these matters, they would frankly do it. Dr. Wilson were fit for that purpose. The French ministers are meddlers in these matters. For Mr. Deering confessed to me, that he conferred with them touching the articles, before he delivered them to the council, and had their consent. A sharp letter from her Majesty or your lordships, to require them neither to meddle in matters of this state, nor to admit any of her Majesty's subjects to their communion, would be a good mean, in mine opinion, to work quietness. Seeing that Mr. Deering is forbidden reading, I would have your lordships' pleasure whether I shall place another to occupy that room.

"Truly, my lords, it is high time to lay too your hands, if you mind the good of God's church, the safety of the state. You can hardly believe what parties are made, what mischief is minded. For my part I will do what I can, not in respect of mine own state,

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whereof I am very weary, but in respect of the church of Christ, which is most dear unto me. But I am too weak; our estimation is little; our authority is less: so that we are become contemptible in the eyes of the basest sort of people. How or by what means, or who is in the fault, I will not dispute, but leave it to the Searcher of all secrets to judge. But, my good lords, even for that reverence which you bear to the Almighty, even for that love which you bear to the church of Christ, even for that duty which you bear unto her Majesty and the safety of this her state, as God hath placed you in authority, and given you ability, so earnestly, prudently, and speedily resist these tumultuous enterprises of these new fangled fellows and tumultuous people, and seek, by what means you can, the peace of the church, the tranquillity and safety of this realm. I could not in duty but say thus much unto your lordships. Pardon my many words. I have much more needful matter to utter, which I spare, because I would not be tedious unto you. Thus I commend your good lordships to the good direction of God's Holy Spirit. From my house at Fulham, this 5th of August, 1573. Your Lordships at command, E. LONDON”*

Queen Elizabeth's despotic rule disallowed the liberty of the press, though the birthright of rational man; and her servants, the bishops, had the sovereign direction what books should and what should not be printed. The people could not yield their souls to this despotism, but issued the fruits of their mental exertions from private presses, without prelatical sanction or control, which gave great offence to the right reverend fathers. Bishop Sandys, as he informed Lord Burghley, was successfully employed in discovering a printing press in the country, and in apprehending the printers, whom he denominates a “confederacy,” and who had reprinted Mr. Cartwright's work against Whitgift, the impression consisting of a thousand copies. He very uncourteously styles these printers “stubborn and malicious men, contemning all authority,” then solicits to be invested with additional powers, with a view to punish these victims of his episcopal displeasure. He assures his lordship, that when favoured with sufficient authority, he should prosecute them, otherwise, said he, “it will not be well done!”† The venerable prelate was of opinion, that the punishment of the confederated printers would not be “well done,” unless he was the doer of it; but, surely, it would have been equally honourable to the character of a christian bishop if, instead of apprehensions and prosecutions, he had been assiduously employed in promoting the spiritual welfare of his diocese, or of any one congregation.

The bishop having engaged in catching printers and seizing printing presses, had the satisfaction of being eminently successful; and by his zealous episcopal efforts, other printers were apprehended and arraigned before the high commission, some of whom, though men of high respectability, were, by this prelate, committed to New-

* Lansdowne's MSS. Vol. xvii. No. 43.

† Ibid. No. 45.

gate.* Bishop Sandys was not satisfied with proceedings of extreme severity against scrupulous nonconformists, but with fervent zeal he excited the co-operation of his episcopal brethren.† While actively employed in these compulsory proceedings, and craving additional powers of commanding and punishing his victims, he sent the following letter to Lord Burghley :

“ My singular good Lord,—Although I perceive by your letters that you stand satisfied by my reason of my answer to the untrue calumination against me objected ; yet my trust is, that in honour you will so much respect my answer as to call the party to trial, that his impudence and my innocency may fully appear. I may not put up with this wrong, but clear myself of it for my office sake, and burden the latter with this impudent untruth. I lament, with your lordship, from the bottom of my heart, that such as should be feeders of the flock only feed themselves, and turn teaching into commanding. Such I wish to be removed, and more faithful pastors placed in their rooms. The unworthy sinister is to be touched, but not the worthy office to be taken away. The convocation of the clergy to convict or reject these new masters is well minded by your lordship. It is the thing that I have sundry times remembered, and oftentimes desired, for otherwise the people can hardly be satisfied. I humbly pray your lordship to be a means unto her majesty, that a *national council* may be called, wherein these matters now in question may be thoroughly debated and concluded on, and by her Majesty confirmed, which may most tend to the true serving of God, and to the good ordering of this church of England. If your lordship travail herein, you shall travail in God’s cause, and for the quiet of his church ; and the sooner the better ; for it is time to cut off these troublers. I have earnestly moved the Archbishop of Canterbury in this matter. We here look for some order from you, touching these disordered men. Thus I humbly take my leave of your lordship, commending the same to the good direction of God’s Holy Spirit. From London, this September 9, 1573. Your lordships at command, E. LONDON.”†

The recommendation of a “ national council ” proved an entire failure, and the prelate was disappointed in wishing to establish a new ecclesiastical tribunal. His multiplied severities, and a desire for an accumulation of power, diminished his reputation ; yet he assumed, at least in one instance, no ordinary degree of moderation, and in one of his letters to Lord Burghley, he strenuously recommended the adoption of lenient measures, concluding “ that a soft plaster was better than a sharp corrosive.”§ The venerable prelate soon after addressed another epistle to Lord Burghley, containing the following statements :

“ I humbly pray your lordship to give hear and credit to the bringer hereof, a man of good integrity, and unsuspected of the clamorous world, to be sent from me. All my doings are so

* Lansdowne’s MSS. Vol. xxvii. No. 37.

† Lansdowne’s MSS. Vol. xvii. No. 46.

† Strype’s Parker, p. 433.

§ Ibid. No. 33.

searched out, sifted, and misconstrued, that I thought it not convenient to send one of mine own family, but chose this my trusty friend. What I crave of your lordship he will declare unto you. My suit seemeth to be so reasonable, that I trust your lordship will easily grant it. For I only seek that my ministry may be profitable to the church of Christ. I would continue no longer than I may do good. If you think my service necessary, then I trust you will be a means to preserve my credit with the people, which is already too much injured, not by my desert, but through the slanderous speeches of the evil-minded. I renew but my old and often suit, as well to her Majesty as to your lordship and others. The matter is merely temporal, fittest for temporal men to deal in. It is not convenient that men of my calling deal with matters of *conscience*, and to send men to the *Tower* and *torture*. As your lordship well remembered in your last letter to me, we should rather be *feeders* than *punishers*. If the printer of that seditious book is most justly to be corrected, if the aiders and maintainers of him are to be punished, verily the defenders of the errors contained therein are not worthy to find favour. But I will stay my pen, and humbly pray your lordship to hear the messenger. Thus commending my cause to your honourable consideration, and your lordship to the good direction of God's Holy Spirit, I humbly take my leave. From my house at Fulham, this September 19, 1573. Your lordship's at command, E. LONDON.*

Notwithstanding the prelate's avowed lenity, and the inconvenience of dealing in matters of "conscience" and of "torture," yet he pressed forwards in the unhallowed work of silencing and imprisoning the ministers of Christ. He stopped the mouth of Mr. Robert Johnson, minister of Clement's Church, London, and committed him close prisoner in the Gatehouse, where he fell sick, and his life was in danger, from the severity of his imprisonment. Mr. Johnson, under this heavy affliction, addressed a heart-stirring letter to the bishop, styling him "superintendent of popish corruptions in the diocese of London." The privy council, moved with the deepest sympathy, addressed two letters to the bishop, signifying that Mr. Johnson, committed to the Gatehouse for nonconformity, was very sick, and likely to die, unless he might enjoy the benefit of open air; they, therefore, even *commanded* his lordship to give instructions for the poor afflicted man to be bailed, and on obtaining sureties, to be removed to his own house, but not to depart thence without further order.† All these efforts, however, were unavailing. The restless unfeeling prelate remained inflexible. Mr. Johnson found neither lenity, nor charity, nor any other favour; but he continued in the Gatehouse, where he languished and died under the severity of the prison!‡

Bishop Sandys, being made Archbishop of York, carried that persecuting spirit into the north which he had so prominently ex-

* Lansdowne's MSS. Vol. xvii. No. 47.

† Baker's MSS. Vol. xxi. pp. 383, 384.

‡ Parte of a Register, pp. 111, 118.

hibited in the south. One of his first acts, after his promotion, was the visitation of the cathedral of Durham, the design of which was the deprivation of Mr. William Whittingham, the puritan dean, who had obtained a distinguished reputation, and where he was a faithful preacher many years; but, in the reign of Mary, he had been ordained by the English church at Geneva, of which he had written testimonials. The dean denied and resisted the Archbishop's power of visitation, for which he is highly commended, even by Anthony Wood;* but the archbishop immediately excommunicated him. Mr. Whittingham then appealed to the Queen, and her Majesty directed a commission, consisting of Archbishop Sandys, Dr. Hutton, Dean of York, and the Earl of Huntingdon, Lord President of the North, to consider the validity of Mr. Whittingham's ordination; but this proved an entire failure. Dr. Hutton, being of Mr. Whittingham's principles, declared "that Mr. Whittingham was ordained in a better sort than the archbishop." And the Earl of Huntingdon, a distinguished christian patriot, addressed the following letter to the Lord Treasurer Burghley, containing a brief account of these proceedings:

"I know right well, that before these letters come to your hands, you shall have understanding, that my lord of York and I, with the rest of the commissioners, have been at Durham to visit the church, according to her Majesty's commission directed unto us. At Auckland, the same night we came from Durham, letters of certificate were sent unto my lords of the council, and were, by post, next morning despatched; but because those letters contain nothing but a general report of our doings, I will be bold to let your lordship know what I have considered with myself of the matter in hand, which, as hitherto I have seen by our dealing in it is, methinks, of more weight than some of us take it to be, and of our manner of proceeding therein, in my judgment, we had need to be better advised than I doubt we shall be, except we be from higher authority admonished. Therefore, that your lordship might understand, so much as I know and do conceive hereof, I am bold to trouble you with; for the matter which I mean especially to open unto your lordship is this:

"When we came into the Chapter-house, after the reading of letters warranting our commission, and all ceremonies past, which I perceive to be usual in such cases, it was manifest to all present, that, for this time, the purpose was to deal with the dean only, and with the rest at another time. Against the dean, there were articles ready drawn *thirty-five*, and interrogatories *forty-nine*, in the hands of the promoter, to be put into the court; with which, as was there affirmed, none of the commissioners ever were before acquainted. We all thought it not unfit, first to deal with the dean, because he was the principal man; and then, as occasion served, to deal with the rest of the prebendaries; but first to begin our inquiry of all disorders in the church, as some thought to be most meet, which was acceded to by all, and some proceeded to the spending of

* Wood's Athenæ, Vol. i. p. 154.

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more time than, I think, was intended; and yet we put down no more then, but only made an inquiry, and have adjourned the meeting till the second of this instant.

"Against the dean this matter was first argued, and most specially urged; which is, that he was not made minister according to the laws of this realm, but is a mere layman, and so to be deprived. How, in other matters alleged against him, there may fall out some cause of deprivation, I know not; but, if it be the mark, as it is indeed, that the voice of all is true, I wish it should be settled some other way, rather than by once touching this, which concerneth his ministry; whereunto, as he said, he was able to prove his vocation to be such and the same that all other ministers in general use to have. Your lordship can judge what flame this spark is likely to kindle; for it cannot but be evil taken of all the godly learned both at home and in all the reformed churches abroad, that we should allow of the popish massing priest in our ministry, and disallow a minister made in a church reformed. Truly the earnest urging of it in the conference that we already have had, maketh me greatly to doubt, that, at the next time, we commissioners shall much differ in opinion of this matter, as already there hath been great difference grown between my lord archbishop and the Dean of York upon this case. And for myself, I must confess to your lordship plainly, that I think in conscience, I may not agree to the sentence of deprivation for this cause only. Many causes that I could rehearse, and do conceive to be worthy of consideration, but especially that which I have noted, which is, indeed, the check of all. I could wish that we might be admonished before the next court day, that we should proceed in other matters concerning the good government of the house, and such like causes, whereof there is store; and the case of deprivation, especially for this cause of his ministry to stay, and to deal fuller another term; when, with better advice that may be procured, and which may easily be done; for our commission is limited to no certain time, but hath continuance till her Majesty shall please to revoke it.

"Thus am I bold to offer to your lordship what I conceive summarily of this matter; wherein as I stand, and my conscience to God, my duty to her Majesty, and the desire I have that peace may be kept in our own church at home, and all contention avoided with others, which for profession of the gospel do best like these things, I say do move me to consider of the matter, and no particular affection to the party, or other private respects, as God is my witness; and herein I humbly pray you to believe me. Thus leaving the whole to your grave consideration, I take my leave, and commit your lordship to your heavenly Father. November 3, 1578. Your lordship's most assured, H. HUNTINGDON."*

Archbishop Sandys, however, was not to be defeated in this way. He still maintained his archiepiscopal warfare against Mr. Whittingham, which he carried on till death interposed, and rescued the

* Lansdowne's MSS. Vol. xxvii. No. 6.

victim out of his hands. The archbishop's proceedings were considered invidious and contrary to law, by which he greatly injured his reputation.†

B. B.

ON THE SPECIAL CLAIMS OF THE COLONIAL MISSIONARY SOCIETY.

(To the Editor.)

SIR,—I have read with much interest the touching appeal on behalf of the Colonial Missionary Society in your Magazine for March, and cannot but hope that a call so urgent will tell promptly and powerfully on the religious public.

Perhaps, however, you will kindly permit a few remarks from an individual, who having something to do with the enterprising and colonizing spirit of the present day, feels very strongly for the prosperity of a Society scarcely second in importance to that of the "London Missionary Society" itself, and who ventures, with all deference, to submit a few observations to its conductors and friends.

I have spoken in somewhat strong terms as to the view I take of the Colonial Missionary Society. I am quite aware that nothing in the magnitude of its conceptions, in the extent of its aim, and in the purity and simplicity of its means, can equal the vast design of subjugating the heathen world to the dominion of the Redeemer, and bringing all the ancient systems of idolatry to the dust. *That Society is aiming at great things, and is accomplishing great things.* The fields are whitening for the harvest to a vast extent, and rich and precious sheaves are being gathered by the reapers. But admitting all this, and rejoicing in all this, yet when I consider the extent to which emigration is now going on from the British isles, and that it is likely to be carried to a much wider extent; when I look at the rapidity with which inviting spots are opening to British enterprise on the one hand, and the increasing pressure of the times, which is forcing out multitudes of our industrious population on the other; when I see the deep interest which is now excited in the upper, in the lower, and in the middle ranks of society, to form new and extending dependencies on the British crown; and when I reflect on what in all probability these settlements are destined one day to become—aye, and speedily too—I confess that the design and object of the Colonial Missionary Society appears to be one of overwhelming magnitude. The effort to provide competent religious instruction for such a population, going away from the rich privileges which Britain enjoys, to a land of which it may with truth be said,

"The sound of the church-going bell

"Its vallies and rocks never heard,"

And where little that is worth the name of Christianity is likely to be

* Strype's Annals, Vol. ii. p. 524.

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propagated, except by the voluntary effort of British Christians—when I picture to myself these colonies multiplying, thriving with a rapidly increasing population, and attracting constantly settlers in search of wealth from distant shores; and moreover, that these settlers are carrying with them the discoveries and improvements of modern times in science and in the arts, the Colonial Missionary Society rises to an importance that trenches very closely on that of its elder and more magnificent colleague.

Yet, Sir, and this is the point at which I am aiming—I am apprehensive the christian public, I mean that part of it who compose the base of that vast system of missionary exertion which is advocated in your pages, and in those of your monthly contemporary, know but little of the existence or operations of the Society alluded to. It is, I fear, but partially known, and feebly advocated, except in your pages. So far as my limited experience or information goes it is seldom adverted to, while the London Missionary Society is constantly before the eyes of the religious public, and vast efforts are being made to *double the amount of its contributions*; an object which, if attained, must be done, I conceive, by laying under requisition every source of supply which in these disastrous times (disastrous unquestionably in a mercantile point of view) can possibly raise. I hope, Sir, I have said enough to convince you that I do not undervalue the missionary cause. I have long done what little I could for it, and regret that it is so little, but my own view is, that while these mighty and increased efforts are making to raise every shilling that can be obtained for one object, the other should not be thrown so much into the back ground. Would it not be better, considering the cause as one—we may compare it to one vast army—to consider rather what position of the camp, or what description of the force seems weakest, and to send reinforcements to that point. In a mighty conflict for empire the general-in-chief, or the council of war, would not wish to have all his recruits to form a vast array of infantry, while the cavalry, or artillery, were weak and inefficient, or the commissariat department neglected or badly appointed. But is there not, contemplating the two objects of missionary effort, a vast disparity between what we may call the foreign, and what the British service in this army of the Prince of Peace? Could not some arrangement be entered into between these two great branches of the public service, so that the common supplies might be apportioned in some degree to the respective claims and the relative importance of the two societies? Surely to say this cannot be done, savours somewhat of party feeling rather than of that patriotic spirit which regards the cause of its country and its Prince as one, and aims to meet its adversaries at all points. If such a union of effort were thought worthy of consideration, would it not, instead of dividing, multiply, and enlarge the common resources?

But if this cannot be done, can there not be yet other means adopted, although perhaps, after all, it would amount to much the same thing, for looking at the aggregate amount of contributions raised for religious objects; looking at the vastly increasing claims which are giving force to “the voluntary principle,” our chapels,

our associations, our colleges, our schools, and our various charities, as well as the support of the ministry among ourselves; and at the same time the appalling changes from affluence, or comfort, to indigence, which are continually occurring, not only in the world but in the church too, I cannot but be of opinion that there is a limit to public liberality, beyond which it cannot go. Yet if the Colonial Missionary Society is to be supported by distinct and separate contributions, let me again ask, is it sufficiently before the public mind? Could not our ministers *generally* be prevailed upon to bring it before their congregations? Could there not in many cases be an annual collection even, though it were small, for this specific object? It is the custom among our churches to have monthly missionary prayer meetings; at these seasons could not a certain portion of them, if but one in the year, be devoted to explanatory statements of the nature and claims of our colonies, and to bringing those claims before the churches, as demanding no small share of their prayers and contributions? And as the religious interests of our colonial dependencies must essentially connect themselves with the political character and relation to the mother country, are there not some of the newspapers of the day, that might be made vehicles both of information, and of appeals to the public? Surely the Editor of the Patriot would not refuse to employ a portion of his columns in pleading such a cause; and appeals *thus* made would probably reach many a liberal and kindly disposed friend who might never otherwise have it presented to his view.

There are two aspects in which our rising colonies may be regarded, each of which appear to me to invest the efforts of the Colonial Missionary Society with pregnant interest. The first is, the character of the bulk of the emigrants leaving our shores. They are, I fear, in far the greater part alive to any and every interest affecting their future prospects rather than those which concern them as immortal beings; and if to so vast an extent countries are to be colonized by men possessing intellect, energy, and talent, and these in all their variety, but at the same time characterized by an awful destitution of decided religious principle; what must we anticipate that the moral condition of these rising settlements will become, should they remain destitute of the religious ordinances of the christian ministry? The progress of infidelity and impiety, it is to be feared, would be rapid and appalling.

The other is, that in these colonies, some of them at least, "the voluntary principle," the genius of the christian religion and the New Testament, may have a fair opportunity of exerting its own energies unshackled—and free from the withering, blighting influence of a dominant state church. Does not this speak loudly to "voluntaries?" If this field be neglected, if our new settlements shall become hotbeds of infidelity or false philosophy; if atheism or socialism shall become rife and rampant there, what can be expected but that the advocates of state establishments will point the finger in scorn, and say, "see here the legitimate consequences of the boasted voluntary principle; what has it done for Canada, for Australia, for New Zealand?" O Sir, these are, to my mind, stirring thoughts, and I

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hope I shall be forgiven for having suggested them for insertion in your pages.

As I have associated the Colonial Missionary Society with the London Missionary Society in the foregoing remarks, permit me, in conclusion, to advert to two other points of comparison or contrast, which, if I mistake not, will plead strongly in favour of the former.

1st. That contemplating the vast extent of "land to be possessed," and the formidable systems of idolatry to be brought down, the period cannot be anticipated, when the wished-for result will be considered as accomplished, or when gigantic efforts will be unnecessary; and during all this protracted warfare, comparatively small will be the help which can be obtained from the enemy's ranks. I know it is promised that "a nation shall be born in a day," and that when the Spirit's influence is poured out, results will be witnessed, greater and more heart-cheering than any thing which has been previously witnessed: yet these are prospects to sustain our faith, and animate our hope, but are not the rule of our duty. Aggressive attacks must continue to be made, and followed up for long years to come, and probably before even the outworks shall show any indications of speedily giving way. But what is the case with our colonies? Although it is admitted the great majority of our emigrants must be supposed to be either indifferent to, or prejudiced against the doctrines of revelation, still there are a goodly number of another stamp; men going from our churches and congregations, favourably impressed, and anxious to cherish, as far as possible, the growth of christian principle, and to found in the wilderness churches in accordance with the spirit of the New Testament as the fountains of life and salvation to the communities around them. Weak and feeble as regards the possessions of this world, they require temporary help; a few years hence, and in all probability as they take root in the soil to which they have been transplanted, and become men of substance, they will cease to require external help; they will have sown the seed which shall become a tree so great, "that the birds of the air will lodge in its branches;" they will have deposited the leaven in the meal, which shall operate, assimilate, and diffuse itself, until "the whole be leavened."

2dly. When these blessed effects shall be in some measure realized, they will become most efficient auxiliaries in the missionary cause. Having themselves been helped, they will be willing and anxious to help others; and located in spots nearer to and in closer connection with "the ends of the earth," to which missionary enterprise is chiefly directed, they will render tenfold service to the cause of our common Lord, for the timely assistance which, in the periods of their weakness and feebleness, was kindly tendered to them.

Such, Sir, are some of the thoughts which have passed through my mind on the perusal of the appeal to which I have alluded at the head of this paper; if you think them worthy of a place in your excellent periodical, they are at your service, or if you otherwise decide, you can place them among other "rejected addresses."

I am, Sir, yours,

Z. Z.

A QUESTION ON CHRISTIAN DUTY.

(To the Editor.)

SIR,—I beg the favour of the insertion of the following query in your valuable periodical, hoping that it will attract the attention of some of your able correspondents, and elicit a reply calculated to guide in the path of duty and usefulness.

Yours, most respectfully,

AN INQUIRER.

“ If a Christian has been so successful in life as to realize an independency, whether is it his duty to retire from business, and devote his whole time and talents to the promotion of the cause of Christ, in any way for which he is qualified, or to continue in trade, and give a large portion of, or even all, his profits to that cause? and by which course is he likely to promote that cause the more effectually?”

THE WHOLE ARMOUR OF GOD.

EPHES. vi. 13—18.

SOLDIER of Christ, arise, awake!

Thy Leader calls thee on!

The conqueror's armour gladly take,
And win the conqueror's throne.With conscious Truth thy soul engird,
To wage the glorious fight;Be Righteousness, in deed and word,
Thy breast-plate pure and bright.Salvation's helmet, Hope, be thine,
Nor fear the legion foe;Thy feet be armed with Peace divine,
And tread the tempter low.His fiery dart by Faith withstand,
Thy all-protecting shield;And God's own Word, thy sword in hand,
Shall drive him from the field.Soldier of Christ, in weakness strong,
Go forth with constant prayer!So shalt thou sing the conqueror's song,
The conqueror's glory share.

Workington.

J. M'GILL.

REVIEW.

1. *Tracts for the Times. By Members of the University of Oxford. Vols. I. and IV.* Rivingtons. 1839.
2. *The Doctrine of the Atonement to be taught without Reserve ; or, the Clergy warned against the Errors of a Publication entitled "Tracts for the Times, No. 80: ad Clerum." A Charge to the Clergy of the Peculiar of Allerton and Allertonshire, at the Visitation, August 15, 1838, by the Rev. George Townsend, M. A. Vicar of Northallerton.* London : Seeley.
3. *Conscientious Clerical Nonconformity: a Discourse, by T. Binney.* Third Edition. London : Jackson and Walford.
4. *An Address delivered on Occasion of laying the First Stone of East Parade Chapel, Leeds, on Monday, Sept. 2, 1839. By the Rev. John Ely.* Jackson and Walford.
5. *Strictures on an Address delivered on Occasion of laying the First Stone of East Parade Chapel, Leeds, on Monday, Sept. 2, 1839. By George Ayliffe Poole, M. A. Incumbent of St. James's Church, Leeds.* London : Burns.
6. *"We must dissent." A Reply to the Strictures of the Rev. G. A. Poole, M. A. on an Address delivered at the laying of the First Stone of East Parade Chapel. By John Ely, Author of the Address.* Jackson and Walford.

It, as the Roman orator appears to have imagined, it be a great mental luxury for a man both to think what he pleases and to speak what he thinks, "et sentire quæ velit, et quid sentiat dicere," those persons may be deemed supremely enviable, who, like the literary censors of the day, are placed in a position most favourable to the tranquil enjoyment of this intellectual distinction. Enveloped in the cloud of a mysterious obscurity, more impenetrable than that with which the fabled goddess of antiquity invested her favourite son, sitting at the very fountains of intelligence in the great metropolis of the living world, and presumed to be intimately conversant with the general interests of literature, science, and religion, they may be supposed only to luxuriate in the mental images that rise before their eye, and to pronounce, like the judges in the Olympic games, an unchallenged opinion upon those who appear before them—an opinion which shall determine the rank that each competitor shall hold in this scene of intellectual gladiatorship, and silence controversy for ever.

Without wishing to spoil this fair picture, or to diminish, by a single iota, any just impression which the uninitiated in such mysteries may be disposed to entertain respecting the privileges of their more favoured brethren, it would not be difficult to show that some very considerable deductions might be made from this account, and that

even metropolitan roses are not without their thorns, nor Congregational reviewers wholly destitute of cares. In criticism, as in other things, we may say, "the age of chivalry is gone," and a night of storms and controversies has succeeded in its place. Society, through all its ramifications, bears the aspect of being in a state of volcanic excitement, in which new continents of thought and new modifications of opinion are continually upheaving beneath the surface of the old foundations, each ready to displace its predecessors, and to claim and occupy for itself the light of heaven, and all the wide expanse of this breathing world. We live in an age of many controversies. Authors and books, too, multiply in such unsightly profusion, with a view to meet the insatiable appetite of the studious public, that it is difficult for the critics to satisfy either writers or readers, by notices sufficiently early or sufficiently elaborate. We are perpetually hearing complaints of neglect, when conscious of nothing but veneration, and are perhaps never more wakeful than when our friends dream that we are asleep! Called upon to adjudicate upon the most difficult cases, where "the file affords no precedent," we are expected almost to outstrip the speed, or anticipate the decrees, of time. Discarding the feelings of the partizan, we are to hold, as umpires, the trembling balance even, between opposite parties, when the ground reels beneath our feet with the earthquake-shock of their hostile contentions. And, in sober seriousness, we are expected to pronounce an oracular decision upon points litigated for ages, respecting which few men, on either side, are as yet prepared to form a perfectly unbiassed opinion.

Among the most stirring of the objects demanding our attention is the CHURCH QUESTION, an apparently exhaustless and interminable one, especially as mixed up with party politics, and secular interests, and the extravagant claims of ecclesiastical supremacy and domination set up by the rival religious confederacies of Rome and England. We need only point to the array of publications enumerated at the head of this article to prove this, and to show how deeply the question has gone down into the living heart of society, occupying every man's thought, and threatening every man's repose. The ecclesiastical controversy has ceased to be an affair of outposts and minor skirmishing. The tamest spirit in the land can no longer consider it as turning upon mere speculative opinions, ritual services, or forms of worship, of confessedly secondary importance. No, the clergy of Oxford and elsewhere have forbidden this, and have rendered it a question of vital consequence, to an extent little apprehended by moderate men before; and we can only say to them, with Junius, "If Sir William Draper's bed be a bed of torture, he has made it himself." The subject, if our auguries deceive us not, is likely to become one of absorbing interest, and must rapidly be discussed and contested, point by point, in every town, and village, and hamlet in the kingdom, to divide every parish, and almost every family, glaring like some portentous comet across our clouded path, "and, with fear of change, perplexing monarchs!"

The facts of the case, so far as we understand them, are simply these. The Church of England, for some years past, has felt itself to

be, in common parlance, losing ground : and although supported by the authority of the legislature, sustained, for purposes of their own, by the aristocracy of the land, possessing more wealth than any church in Europe, and having had quiet possession of the soil for upwards of three hundred years, would yet seem to have proved utterly unable to meet the righteous requisitions of the people at large, and to accommodate its institutions to the growing intelligence and piety of the age. It boasts, indeed, of being a national institution, and calls itself the religion of the country : but where is the evidence of this ? In Scotland, Presbyterianism prevails ; and ever since her hardy sons, rather unceremoniously, discarded episcopacy, each attempt to reinstate the loathed dominion of the Prelacy among them has been sternly repelled. In Ireland, Popery is dominant ; and in spite of all that could be accomplished by civil enactments and secular power, the proportion of Catholics to Protestants is greater now than it was centuries ago ; so that, as an instrument for the conversion of the Roman Catholics, the Church of England, in Ireland, must be pronounced a dismal failure. In England, and especially in the great manufacturing towns, dissent has greatly increased, and, in our opinion, is likely to increase more and more, in proportion as the controversy extends. And if the Irish Catholics, the Scotch Presbyterians, and the English Methodists, are to be taken into the account, as they certainly ought to be, then undoubtedly a very large proportion of the British people, whatever be their opinions upon minor ecclesiastical matters, must be considered as practically dissenting from the actual establishment of the country.

In proof of this, if proof were requisite, a mass of evidence might be produced : but the admissions of intelligent churchmen themselves are amply sufficient. We confidently refer to the last number of the *Quarterly Review*, in which the fact is acknowledged and reasoned upon through a long and laboured article, replete with concessions and forebodings, which the writer must have felt it alike humiliating to confess and hopeless to conceal. "Whatever," he says, "be the theory of the constitution, no government can impose upon the people a religion to which they are hostile. Unhappily a considerable body in the nation are opposed to the church ; and any measures which should overlook the real weakness of government in this matter, must be rash and mischievous. Men are not to forget their duty in expediency, but neither are they to forget prudence in their duty. For this reason, the only method by which the state can be preserved in its membership with the church, must be by bringing back to it the great body of the nation ;" implying, that the great body of the nation is estranged from the church. He hopes, however, that there are some signs of revival, dreams of the possibility of "winning back the Dissenters," and comforts himself with the idea that "the British people are not yet lost." But fear evidently preponderates over hope, and the real sentiments both of the reviewer, and of the party he represents, may be gathered from the first sentences of the article, which are a kind of text to all the rest.

"If any one, twenty or even ten years back, had prophesied that in 1839, we should be seriously discussing the propriety of maintaining a national religion,

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he would have been looked on as an idle alarmist. Something of the kind might have been expected at a distant period : but very few anticipated that the spirit of CHANGE would advance upon them with such strides as we have recently witnessed. The controversy, however, has commenced ; and a controversy of a very different kind from the theories of Warburton, Paley, and Burke, who only assigned reasons for supporting a church which the nation was resolved to support, whether reasons were given them or not. It is becoming real, earnest, and practical, as in a question of life and death."—*Quarterly Review*, No. 129. December, 1839. pp. 97, 138.

Upon the various questions connected with this important subject, we cannot enter at any great length, as the investigation would require more volumes than we can afford pages. All we propose to do is to furnish some account of the works enumerated, that our readers may form an idea of the actual state of the argument. This we attempt the more readily, as much misconception prevails on all sides, and as the topics introduced will be found to touch, more or less, upon the essential principles involved in the controversy. We shall hope to do this in such a manner as not needlessly to increase divisions among good men, our object being to state facts and principles professed and developed by antagonist parties around us, rather than to obtrude recondite speculations of our own.

I. TRACTS FOR THE TIMES.

To meet the pressing exigencies of the establishment, various expedients have been suggested, but the most recent experiment has been tried by the authors of the Oxford Tracts, who have, as our readers know, zealously attempted to relieve the church from the dangers that threaten her, by reviving pretensions which genuine Protestants had supposed to have been utterly and for ever exploded. The writers acknowledge, in the first sentence of their own advertisement, that the doctrines which they wish to revive "have become obsolete with the majority of her members, and are withdrawn from public view by the more learned and orthodox few who still adhere to them."* Observant men had long seen that the church was in a critical and perilous condition, and that, under the present aspect of society, she could not long remain stationary, but must either incline forwards towards other Protestant communions, or fall back upon pretensions and practices identical with, or at least analogous to, those of Rome. True, we fear, to the instincts of her nature, she has manifested a strong disposition to the latter course ; and though still professing to have some grounds of quarrel, appears at length determined to follow as closely in the footsteps of her ancient predecessor, as the circumstances of her position, and the temper of the times, will allow. Opposing, after a fashion, some of the grosser and more palpable errors of the Romanists, and much abhorring the political power of the Papacy, especially when it crosses their own, the Oxford Tractists yet attach themselves, with suicidal zeal, to many of its leading dogmas, and that to an extent which would startle those who were not aware of the near affinity of the two churches.

* Tracts for the Times. Advertisement. New edition. 1839.

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This is especially the case upon the subjects of tradition, baptismal regeneration, the Eucharist, apostolical succession, and the inherent efficacy of the sacraments when administered by the sons of the succession; to which we may add, the virtue of a monastic life, prayers for the dead, and a modified doctrine of purgatory.

Other ceremonies and observances appear to be recommended by them, upon some plea or other of antiquity, the introduction of which Mr. Townsend strongly condemns, as both obsolete and useless; such as "the use of the cross on the surplice, the side-table at the altar, the needless bowings, new attitudes of devotion, and other things which appear to have been introduced into certain churches." He much regrets that such a man as Dr. Pusey should speak of the Church of Rome "as our mother, through whom we were born to Christ," and should degrade the sanction of Christianity over the affections and the heart, by descending to commend "*abstinence from snuff during Lent*," and "laborious postures during prayer," as actions conducive to the formation of spiritual habits acceptable to God; that Mr. Keble, the author of "*the Christian Year*," should recommend the exploded doctrine of tradition, which Jortin calls, that "muddy fountain of everlasting nonsense;" and that Mr. Newman, who, we believe, is usually considered as the principal editor of the Tracts, should defend some of the worst principles on which the Church of Rome established all its usurpations, and should even advocate persecution, deeming it "equitable to anticipate consequences in the persons of heresiarchs," rather than wait to confute their errors.*

These dogmas, we say, have been especially exhumed and resuscitated to meet the existing exigency of the national establishment, which has not only lost the support of large masses of the people, but has been compelled, by the power of opinion and the course of events, within these last ten years especially, to surrender, at the bidding of the country, that political monopoly of office and honour which it had so long enjoyed. "*Hinc illæ lachrymæ!*" It is no libel to assert this, for it is distinctly avowed by the Oxford writers as the particular circumstance that made their labours necessary. Dreading a divorce from the state, and anticipating, in that case, the speedy downfall of their ascendancy, political and religious, they began, according to their own showing, to cast about for some expedient to restore their waning influence. Forgetful, perhaps, of Mr. Burke's profound maxim that "the counsels of fear are never wise ones," they determined to try a great experiment upon public credulity, and forthwith proceeded, with matchless intrepidity, to attempt a rivalry with Rome, in many of those respects which had justly made her priesthood the object of distrust and loathing to all Christendom. They commenced by writing Tracts *in their own favour*, magnifying their sacerdotal pretensions as the true descendants of the apostles; claiming the power of the keys to bind and loose at pleasure; exalting the virtue of the sacraments as dispensed by their exclusive hands; assuming to possess an inherent and self-accredited

* Townsend's Charge, pp. 12, 14, 15. Also Tracts for the Times, No. 66, p. 8.

authority, quite independent of the opinion of the people, or even the veto of the state; and calling upon their clerical brethren loudly to assert and vindicate their long-lost supremacy, whatever the Parliament, or the people, or even the Head of the Church herself, might say to the contrary! But, lest we should be supposed to malign them, we present their own statement of their views and motives under the perilous dilemma in which they found themselves, in their very first Tract, addressed to the clergy.

"Should the government and country so far forget their God, as to cast off the church, to deprive it of its temporal honours and substance, on what will you rest the claim of respect and attention which you make upon your flocks? Hitherto you have been upheld by your birth, your education, your wealth, your connections: should these secular advantages cease, on what must CHURCH'S ministers depend? Is not this a serious practical question? We know how miserable is the state of religious bodies not supported by the state. Look at the Dissenters on all sides of you, and you will see at once that their ministers, depending simply upon the people, become the *creatures* of the people. Are you content that this should be your case? . . . Surely it must not be so; and the question recurs, on what are we to rest our authority when the state deserts us? . . . I fear we have neglected the real ground on which our authority is built, OUR APOSTOLICAL DESCENT . . . Speak out now, before you are forced, both as glorying in your privilege, and to ensure your rightful honour from your people. A notion has gone abroad that they can take away your power. They think they have given and can take it away. They think it lies in the church property, and they know that they have politically the power to confiscate that property. They have been deluded into a notion that present palpable usefulness, produceable results, acceptableness to your flocks, that these and such like are the tests of your divine commission. Enlighten them in this manner. Exalt our holy fathers, the bishops as the representatives of the apostles, and the angels of the churches; and magnify your office as being ordained by them to take part in their ministry."—*Tracts for the Times*, Vol. I. No. 1. pp. 1, 2—4.

Thus falling back upon a presumed antiquity, and taking refuge in sentiments and assumptions which the mother of abominations had unblushingly adopted and maintained for ages before them, the Oxford ecclesiastics are necessarily led to disparage the Reformation. They complain that the people of England are "too much Protestant;" they avow their antipathy to the reformers, as having carried things much too far: they compliment the Evangelical Dissenters with the title of Ultra-Protestants; and they treat with bitter contempt the maxim of Chillingworth, "the Bible alone the religion of Protestants." They require the aid of tradition, and the authority of what they are disposed to call the church, to settle the interpretation of Scripture, and prevent the insufferable mischief of private judgment. Their chief founder, the late Mr. Froude, speaks of the Protestant Reformation with scorn, as "a great failure, and a grand mistake," adding, "Your trumpety principle about the Scripture being the sole rule of faith in fundamentals, I nauseate the word." And again, "The Reformation was a limb badly set—it must be broken again in order to be righted." He even uses the term, "odious Protestantism."—*Froude's Remains*, Vol. i. p. 322.

Nor do the results of the glorious Revolution of 1688, by which James II. was excluded, and the Protestant house of Orange was

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seated on the throne, suit them much better, any form of liberty, civil or religious, being hateful to those who have a secret tyranny of their own to set up. Dr. Pusey has the modesty to speak of "the sin of 1688," in his letter to the Bishop of Oxford "We wish to set forth no new doctrines; we would only revive what circumstances connected with the sin of 1688 have thrown into a partial oblivion." His tenderness for Rome is scarcely less remarkable. He and his brethren seem to follow to the letter Isaac Walton's direction about putting a worm on the hook—"Handle it as though you had a kindness for it!" The idea of their church being removed, even in imagination, a single hair's breadth farther from Rome than needs must, is viewed as an almost unpardonable affront. The very spots which indicate the affinity between the two churches, seem scarcely less precious in their sight than the party-coloured marks on "the speckled and ring-straked cattle" were to thrifty Jacob, when his best possessions depended upon them! In the same letter Dr. Pusey says, "They do not understand the relation which our church really holds to that of Rome: there seems to lurk at the bottom some suspicion that we set up a new church at the Reformation, instead of purifying our ancient one; that we separated ourselves from Rome, instead of simply denying the undue authority of her bishop over us; that we 'went out' from her, and are responsible for so doing; that we must have reasons to show why we do not return to her." They quote approvingly the verses respecting Rome, in Mr. Keble's hymn on *The Gunpowder Treason*, concluding with

"Speak gently of our sister's fall."

Let not the unwary reader suppose, however, that the Oxford divines bring forward these notions as POPERY. They are too wise in their generation for this, as it would not answer their purpose, which is to exalt themselves and their church against Rome on the one hand, and Dissent on the other. But they advocate their doctrines as belonging to the first centuries, and especially to the Nicene period, dignifying their system by the name of Anglicanism, as distinguished from Romanism, and assume for the establishment the title of the ANGLICAN CHURCH, strenuously contending that their views were upheld by some of the best and oldest English theologians. Though they profess to repudiate the papacy, they recognize some of its worst pretensions, and are evidently so deeply enamoured with the grandeur of the system, and the peculiar influence it exercises over the imagination of its votaries,* as to be anxious to

* "They" [the Papists] have the advantage of possessing an instrument, which is in the first place suited to the needs of human nature; and next is a special gift of CHRIST, and so has a blessing with it. Accordingly we see that in its measure success follows their zealous use of it. They act with great force upon the imaginations of men. The vaunted antiquity, the universality, the unanimity of their church puts them above the varying fashions of the world, and the religious novelties of the day. And truly, when one surveys the grandeur of their system, a sigh arises in the thoughtful mind to think that we should be separate from them; Cum talis esses, utinam noster esses! But, alas, AN UNION IS IMPOSSIBLE."—*Tracts*, Vol. i. No. 20, pp. 2, 3.

make their own polity more like it than ever, or at least to obtain a spiritual domination over the people similar to that which the popish priests so long possessed, and by means, too, precisely like those which they adopted. Hence, after showing how much such a system of subjection to clerical authority is "adapted to the minds and feelings of ordinary people," and expatiating upon the fact, that "the hold which the propagandists of the 'holy discipline' obtained on the fancies and affections of the people, of whatever rank, age, and sex, depended very much on their incessant appeals to their *fancied* apostolical succession," rendering them "willing to suffer or rebel, as the case might be, for their system," they cautiously lift up a corner of the veil that conceals their ultimate purpose, and exclaim,

"Why should we despair of obtaining in time an influence far more legitimate, and less dangerously exciting, but equally searching and extensive, by the diligent inculcation of our *true* and *scriptural* claim."—*Tract* iv. p. 6.

To all this special pleading, the good sense of the Protestant English people, we think, will be sure, sooner or later, to reply, 'Our objection is to the dogmas themselves, as unscriptural, erroneous, and corrupt, from whatever source they were derived, or by whatever authority they are recommended. Even though they were the sentiments of the first centuries, semi-papistical as some of the Fathers were, they are none the better for that circumstance, being, in our view, unsanctioned by Scripture, and self-destructive. Neither does your calling them by the specious name of Anglicanism at all mend the matter; for, if they be not Popery, they are as much like it as one system can be like another; and if they were really the doctrines of the English Church, which many churchmen deny, this would only constitute an additional reason why we should dissent from the one church, just as our fathers threw off the yoke of the other. We give you full credit for the refinement of your scheme of priestly domination over the mind and conscience of the people, quite believing, that, if you had your own way, it would be 'equally *extensive*' and equally '*searching*' with that of Rome itself; and would not a little resemble that Institute which was fitly called 'a perfect constitution for the Jesuits, but a conspiracy against mankind.' Our necks, however, were not made for the yoke. Denying the authority you assume, without the semblance of proof, as an invasion of the prerogative of Christ, and moreover objecting to the things you would enjoin, as unscriptural and inexpedient, our course is clear, and we decline to subject ourselves to the proposed bondage.' Plainly, therefore, this is the question of the Reformation over again, and a very grave question the country will find it, and the ecclesiastics too, before it is finally settled.

Nor can the exceeding art, and far-reaching caution, visible in the productions of the Oxford school, escape the notice of those who calmly examine the controversy. The writers well know that the appearance of over refinement in those who have particular theories to advocate, is always hazardous, since it repels sympathy and creates a suspicion in the mind of the reader, as though

he had not been dealt with in perfect good faith: and, accordingly, no one could employ more direct or fair-spoken English than they do when it suits their purpose to be open. But though they appear to task themselves to assume an air of frankness and ease, and employ all the rhetoric which, as skilful dialecticians, they have at command, to win the confidence of the public on behalf of their views, yet their success is far from complete, the conviction being forced upon the studious reader that there is probably much more behind than their words and avowals distinctly announce. We are perpetually reminded of persons labouring under the consciousness of a dangerous secret, who cannot trust their thoughts abroad without a veil, but watch every syllable, and fence every statement, lest they should reveal a little too much, or lay themselves open to a cross examination from the opposite counsel. To us, the effect is not at all relieved by the honeyed words of piety, which are never more plentifully scattered over the page than when the argument wears a doubtful complexion, nor by a certain air of oppressive sanctity that, like an ill-adjusted garment, seems to hang about them in somewhat cumbrous folds. With every disposition to judge favourably of the intentions of others, as we would be judged fairly ourselves, it is not easy to escape the impression, that some of the worst features of the system are not yet fully developed, but are reserved for after-disclosure, as the pulse of the public may be thought by these considerate physicians to indicate a state of constitution equal to the dose, or at least favourable to the experiment.*

Such, then, appears to be the present position of the church as by law established, and such are some of the means, carefully stated from their own writings, by which the guides who have recently volunteered their services to lead her back again into Egypt, propose to effect the desired consummation. It is evident that the intrusion of the Oxford Tract doctrines, at this juncture, professing, as they do, to be the true principles of the church, has rendered the whole subject more perplexed and complicated than ever, by introducing fresh elements of distraction even among its adherents and friends. "Chaos umpire sits, and, by decision, more embroils the fray." Upon many of the points in debate, the church itself is notoriously divided, and consequently differs upon the policy proper to be pursued at the present crisis. Mr. Townsend, while reprobating some of the doctrines of the Tracts, as we shall presently see, calls upon the friends of the establishment to take as their watchword, "*THE CHURCH AS IT IS.*" The whole body of the

* Dr. Pusey, whose ability no one will question, and whose reputation stands deservedly high, more than once takes credit to himself that he has rather understated his views upon the subject of baptism, lest the "*prejudices*" of the people should be awakened; and adds, "We would wish to gain, not to exasperate them." "I own, my lord, I have shrunk from stating fully the degree of evidence which there is that baptismal regeneration is the doctrine of the Church of England, lest in these days, when men hold so laxly by their church, and are ready to quit her upon any ground of difference,—ready to suspect her, and very slow to suspect themselves,—the result of proving that baptismal regeneration is the doctrine of our church, would be that men would rather forsake their church than embrace her doctrine."—*Letter to Bp. of Oxford*, pp. 118, 119, 120.

Puseyites send us back to the early ages, and might take as their motto, "THE CHURCH AS IT WAS." Some of the more pious and evangelical of its members, whom the author of the Charge might designate as Puritans, would be ready to adopt the rallying cry, "THE CHURCH AS IT OUGHT TO BE." Dr. Lamb, Master of Corpus Christi College, Cambridge, publicly declared that the badge of all true Protestants should be "LOYALTY TO THE PRINCIPLES OF THE REFORMATION." The Quarterly votes with the Tractists, the Edinburgh against them. Amidst these conflicting opinions, upon topics affecting the very existence of the establishment, it is difficult for the calm spectator to decide what the expression, "the church as it is," really means. At all events, we think it would be almost as easy to reconcile the church with her opponents, as to reconcile the church with herself!

II. VISITATION CHARGE, BY THE REV. GEORGE TOWNSEND.

In this address, delivered to the Clergy of the Peculiar of Allerton, he warns his reverend brethren against a publication entitled Tracts for the Times, No. 80. That Tract is entitled, "On Reserve in communicating Religious Knowledge," and is specially addressed to the clergy. Our readers will scarcely suppose that any clergyman, Protestant or even Popish, would have ventured to advocate the scheme of teaching *the doctrine of atonement with considerable reserve*, a doctrine which is so pre-eminently characteristic of the scheme of revelation. Yet it is our melancholy duty to state that such is the case, and that this is the new form of heresy now obtaining currency in the Church of England, under the enlightened guidance of the Oxford divines; a circumstance that may well give us pause, in reference to the ultimate tendency of the system which bears their name. That we may not be guilty of bearing false witness against our neighbour, we shall give the obnoxious sentiments in the words of the Tract writers themselves.

"The prevailing notion of bringing forward the atonement explicitly and constantly on all occasions is evidently quite opposed to what we consider the teaching of scripture, nor do we find any sanction for it in the Gospels. If the Epistles of St. Paul appear to favour it, it is only at first sight."—No. 80, p. 74.

But as though this were not bad enough, they go on to say, p. 78.

"And not only is the exclusive and naked exposure of so very sacred a truth, [the atonement] unscriptural and dangerous, but as Bishop Wilson says, the comforts of religion ought to be applied with great caution. And moreover to require, as is sometimes done from both grown persons and children, an explicit declaration of belief in the atonement, and in the full assurance of its power, appears equally untenable."

Again, the writer more indirectly intimates his purpose:

"Thirdly, with regard to national schools. I would be careful not to say any thing that might appear to depreciate the value of religious knowledge, but to say that such knowledge is a treasure of so transcendent a nature that it must be handled with a sacred care, is not to depreciate, but to exalt its value."—*Tract*, No. 80, p. 72.

To the same purport, says Mr. Newman, quoted by Mr. Townsend;

"I would observe that no one sanction can be adduced from scripture, whether of precept or example, in behalf of the practice of stimulating the affections, (e. g. gratitude and remorse,) by means of the doctrine of the atonement, in order to the conversion of the hearers; that, on the contrary, it is its uniform method to connect the gospel with natural religion, and to mark out obedience to the moral law as the ordinary means of attaining to a christian faith: the higher truths, as well as the eucharist, which is the visible emblem of them, being reserved as the reward and confirmation of habitual piety," &c. &c.—See *Newman's Arians*, pp. 51, 52.

These pernicious sentiments are ably examined and exposed by Mr. Townsend, and although we do not coincide with all his views upon some collateral points, we warmly approve and admire the bold, faithful, and uncompromising manner in which he refutes and denounces errors so dangerous to the souls of men. In reply to the chief topics by which, in a very involved and circuitous manner, they endeavour to urge their views, namely, from the example of Christ, the moral government of God, and the custom of the primitive church, Mr. T. shows that they have absurdly committed the error of *confounding the gradual instruction which God imparted to man, before revelation was completed, with reserve*, and warns his hearers against such theology as unscriptural, unchurchmanlike, and indefensible. He justly observes, that the question is, whether we, the teachers of Christianity, are to possess the power of withholding, at our pleasure, in the public worship of God, or in the general instruction of the people, any part of the mysteries of religion, or the whole counsel of God? Are we to be entrusted with the tremendous power of saying to our congregations, "God has revealed to mankind certain truths respecting his divine nature, and the manner in which alone the fallen race of man can be reconciled to him, but you are ignorant, weak, and unlearned, and I will teach you these sublime truths, with a reserve, of which I will be the judge, and you the victim?"

The attention of our readers is solicited to the following extracts, which are not only written with considerable force and cogency, but will have added weight, considering the quarter whence they come. Mr. Townsend is the more to be commended in this respect, as he was one of the first to speak, and that, as he intimates, in consequence of the silence of his official superiors, who ought to have undertaken the duty which he has here so well discharged.

"We are to teach the whole counsel of God; and if the principles of this tract be adopted, our services must be reconstructed—our congregations classed like large schools, according to their knowledge, talents, power of expression, and general proficiency. Pride of intellect would succeed to holiness of heart. The submission of reason to revelation, in which so large a portion of our moral probation consists, would be ruined by the subtleties of a disputatious philosophy. The clergy would be invested with an authority which the world, I trust, could not again bear; and the worst evils from which the intellect and the soul have escaped in this christian England, would be imposed upon the church and people. I have thus as briefly as possible submitted to you, my christian brethren, *the evil which I deeply regret to see begin to prevail in the church, the perversion by learning, of the simplicity of christian teaching*. I would not have ventured thus to address you, if I had not believed it to be my bounden duty to yourselves and to the church—to God and his glory—to my blessed Saviour and the cause of his Holy Gospel. The plague has begun. In

spite of the loathing of these doctrines, on the part of so many of the most attached and zealous of our laity, our brethren at Oxford are continuing to revive the obsolete—to recommend the foundations of the old and unendurable pretensions on which all the power of Rome was founded, and to render therefore the Reformation, which is nothing but the re-establishment amongst us of spiritual and scriptural Christianity, a bye word and a reproach. . . . I charge you, as you value the salvation of the people—the spirit of the ordinances of the church—the happiness of your own souls—peace of conscience, and the faithful discharge of your solemn sworn duties, to preach the doctrine of the atonement, without reserve, on all occasions, explicitly and prominently, as the foundation of all your hopes of usefulness. I charge you in the name of Christ, and as the last tones of the dying jurisdiction which enables me to address you—to shun these novelties, to despise such teaching, to abhor such perversions of learning as these of which I have now spoken.”—p. 41.

In the Appendix to the Charge, these pointed observations occur.

“I shall only add—the *Oriel School of Theology* must be rendered *uninfluential*. If it is not, the incipient schism in the church will increase, till those unhappy days again return, when while some good men would lay their heads on the scaffold, not only for the church as it is, but for the changes they propose in its services; others would be driven to Popery, because of its discipline and repose; and others to Puritanism, because of its pretensions to superior spirituality and liberty. We shall do well, I again say, with the Reformers of past times, and with the best friends of the church in the present times, to take as our watchword—THE CHURCH AS IT IS.”—pp. 58, 59.

Mr. Townsend quotes also, with approbation, the following reference to the wretched fallacies of the Tracts for the Times, from a Visitation Charge, printed anonymously, which is not, we believe, the usual practice.

“Nevertheless it has been said of late by good, and conscientious, and able men, that this truth is to be cautiously and sparingly brought forward; and because God is a God that hideth himself, manifesting his glory to whom and when he will, that we are at liberty, acting upon this warrant, to keep back or to communicate the lights of his revelation. *It is an awful and dangerous delusion.* Daring must that man be, presumptuous in the extreme, who would venture, in the blindness and ignorance of human policy and prudence, to hide from the people the splendour of the cross. . . . And then again, as if the Scriptures were insufficient for our guidance, we are sent to the writings and traditions of the early Fathers, under colour indeed of seeking comment and information, but in a tone and spirit which gives to those *uncertain and questionable records*, the stamp and character not of evidence, but of authority. Beware, my reverend brethren, of such novelties. Ask of the Scriptures whether these things be so; and be not entangled again in the yoke of bondage.”—pp. 57, 58.

Enough, it is hoped, has been advanced already, to convince our readers that the opposition we have urged against the pretensions set forth in the Tracts for the Times, is not factious or spleenetic, but founded upon a full and deliberate conviction that the principles themselves, and the system of priestly ascendancy, which they are designed to advocate, are fatal and destructive delusions. Were we actuated, as we are sometimes supposed to be, by a spirit of mere sectarian and partizan hostility against the establishment, we might exult in witnessing this outbreak of error among the clergy, as one proof among many that the love of her sons for the doctrines of the Reformation was more apparent than real; and even compliment our own prophetic sagacity at having anticipated that the popery lurking in

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her system would not fail, like a slow poison, sooner or later, to be fully developed. We might reiterate the often alleged fact, that her boasted creeds, her Liturgy, her Articles, her "divine episcopate," and her "holy succession," as the Tractists are pleased to call it, no more avail to keep out the worst forms of error from her pulpits, than a bulwark of straw or rushes could obstruct the flowing of the tide. We might triumph in the assurance that so many of her members are infected with these pestilential dogmas, and echo Dr. Pusey's boast respecting "the almost electric rapidity with which these principles are confessedly passing from one breast to another, from one end of England to another," as certain presages, not to be mistaken, that the sun of her prosperity had long since touched its meridian, and that the period of her decline was at hand.

But it is not in this spirit that these remarks have been penned. We cannot take pleasure in seeing the doctrines of Christ obscured or perverted in any communion; and even while openly denouncing this incipient heresy, as the fearless antagonists of error, wherever it meets us, we nevertheless lament to see the Church of England so divided upon essential points, that reverend divines of her own body should find it necessary to put forth visitation charges, addressed to the sons of the apostolical succession, warning them against withholding from the people the truth as it is in Jesus, and actually enforcing upon them the duty of preaching the doctrine of the atonement, in order to guard against insidious recommendations to the contrary, "from a most influential quarter."* This is an ominous state of things, and we may be permitted to join our sincere regrets, with those of many within her pale, who yet hold by the faith of the reformers, and mourn in secret over the artful introduction of a scheme of teaching, which, if carried out, would systematically obliterate the glories of the cross, and permit the wonderful transactions of Calvary for human redemption to be preached or held back, to be partially exhibited or entirely veiled, according to the fancy or caprice of any recreant subscriber to articles and liturgies he disbelieves, in a professedly Protestant church! That we are not alone in this view of the bearing of the Tract in question, is evident from the language of the Quarterly Reviewer, who, while he selects it for more special commendation, guardedly admits that it may "seem to border on a recommendation of a suppression of the truth;"† and that truth, be it remembered, is the doctrine of the atonement. Mr. Townsend might well exclaim, *THE PLAGUE IS BEGUN!* but when and where it is likely to end, in the present temper of the times, neither he, nor any of his brethren, we suspect, can possibly divine.

Here, however, an important question arises. How can individuals who do not adopt the semi-papistical notions which are said to be the principles of the Church of England, and who revolt from its exclusive claims, connect themselves with the establishment? Or how can those, who having entered it with moderate and evangelical views, continue in it, when they find it differ in such important particulars from the sentiments in which they may have been trained? At this point Mr.

* See Townsend's Charge, p. 13.

† Quarterly Review, *Oxford Theology*, cxxvi. March, 1839, p. 531.

Binney takes up the question, and without stopping to decide which party is right in the debate, applies himself, with all his peculiar power of searching analysis, to the inquiry, what there is in the known formularies of the church, which may be likely to prevent a truly religious and conscientious man from enrolling himself among her ministers.

This introduces the next work on our list, entitled,

III. CONSCIENTIOUS CLERICAL NONCONFORMITY, BY THE REV. THOMAS BINNEY.

This discourse was preached April 15th, 1839, on occasion of the re-opening of a chapel at Pentonville, for the use of Ridley Herschell, a converted Jew, who having renounced Judaism was admitted into the christian church by the rite of baptism, which he received according to the forms of the episcopal branch of it. His first friends in England, being all ministers or members of the establishment, it might have been expected that he would have taken orders in the national church, a step to which he was not without inducements. Much lay on the side of conformity; much to attract, if not to tempt him. "One thing, however, in his case," said the preacher, "was not there—a good conscience; and for the sake of that he dissented, and is here." This gives Mr. Binney an opportunity of discussing the difficulties which lie in the way of men truly conscientious, who might be willing to conform but cannot, on account of the peculiar constitution of the church as by law established; a task which he has accomplished with signal ability and success, and in a manner worthy of the very high reputation he deservedly enjoys.

An apology may perhaps be due to our readers, that we had not noticed this production before, an omission which certainly did not arise from any thing like indifference to the subject of the discourse, nor to the acknowledged genius of its author, but solely from the pressure of other claims upon our immediate attention. Other journalists, whose space is more ample than ours, from whatever cause, appear to have been strangely remiss; but in spite of the almost total silence of the periodical press, the sermon has won its own unaided way, and two large impressions have been sold, the copy before us being the third edition, and we have reason to know that a fourth is in contemplation; a proof it seems that as our verdict cannot always give fame, so neither can our silence retard it. Oxford says that the multitude cannot teach or guide themselves, and that an injunction given them to depend on their private judgement is both cruel in itself and doubly hurtful.* But the experience of years has taught us that the public have generally a keen eye to their own intellectual wants, and a tolerably quick perception of the most available source of supply, without waiting the slow dictation of any tribunal, however infallible, or even that of our own. And now that the case has been remanded for the decision of *the judges*, we feel that nothing remains, after a careful scrutiny, but to confirm the verdict which public opinion has already pronounced upon this celebrated discourse; nor can we doubt that it will be permanently reverted to as one of the most remarkable

* Advertisement to Tracts, Vol. i. p. 6.

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productions which the controversy has occasioned. No collection of works, bearing on the general question, would be complete without this discourse, but it has a unique value from its own intrinsic excellence quite distinct from that circumstance.

The course pursued by Mr. Binney is at once novel, ingenious, and convincing. He first proposes to show what there is to tempt a man to enter the church, supposing he had no insuperable objection to an establishment: and next, what there is to preclude a man of evangelical views and strict religious feelings, from becoming one of its ministers.

Under the first, he draws a portraiture of the attractions possessed by the state church, which might induce a youthful scion of the aristocracy, or some well-disposed individual from the humbler ranks of the community, to wish to serve at its altars; and he certainly gives a tempting exhibition of the forbidden fruit. He supposes it likely to attract him from its comparative antiquity, its accordance with his early feelings, and his natural attachment to the institutions of his country. He specifies in his glowing and graphic, yet "idiomatic English," for which even the British Critic honours him, the long array of its secular advantages; the degree of public respect, as well as political and moral influence it secures, simply because it is established, by means of which he might hope to rise to eminence in his profession, and perhaps to attain for himself, and bequeath to his children, a place and status in society among the privileged classes. He farther supposes this pious aspirant after earthly dignities in a religious guise, who takes the church as the nearest stepping-stone to the world, to look down from some high cathedral tower, and, surveying its vast and valuable domain, to exult in the thought of the benefits which conformity would secure. Far from being indifferent to the architecture and accidents of the sacred edifices themselves, their arches and pillars, their religious light and grave aspect, their melody and their choral anthems, he is so feelingly alive to them "as almost to imagine, that to divest religion and religious worship of such accessories, would be like stripping nature of her robes and coronet, of the colours of earth and the stars of heaven."

* In a note, Mr. Binney says, "I have an indistinct recollection of having seen something like a thought of the enquirer on the summit of a cathedral, from the pen of Mr. Prebendary Townsend."—We believe it occurred in a speech delivered at a public meeting of the clergy, and was considered, at the time, one of Mr. Townsend's most successful appeals to the feelings of his auditors. We beg to remind Mr. Binney, that the following passage, from Bishop Hacket's *Defence of Cathedral and Collegiate Institutions*, addressed to the Speaker of the House of Commons in Cromwell's time,—in which he describes the church as a fortune for younger brothers,—would sufficiently corroborate the statement. "But put into the scale with these cities [in which cathedrals stand] that respect which is to be had to the young branches of the whole kingdom, and the weight will be very ponderous. All men are not born elder brothers, and all elder brothers are not born to be inheritors of land. Divers of low degree have generous spirits in them, and would be glad to make themselves a fortune, as the phrase is. What hopes have they to achieve this in a more ready way than to propose unto themselves to lead a virtuous and industrious life, that they

The next point is to show what there is to repel a person from entering the church, who possesses evangelical views, which was the case with Mr. Herschell, and is the case still with a considerable, if not an increasing, number of the clergy of the establishment; what there is in the terms of clerical conformity to prevent such a person, whose original predilections might be in favour of it, from attaching himself to the system. He is bound, in the first instance, to subscribe, *ex animo*, that is with the whole heart and soul, to whatever is contained in the articles and institutes of the Church of England. The extent of this bond Mr. Binney discusses, and says, "All in the prayer-book, all in the articles, all in the canons, are implicitly received, *if our interpretation be right*. Now the articles involve the approbation of the homilies, and sanction the public reading of the apocrypha." The clergyman is therefore strictly bound by the whole, "The articles and liturgy, the clerical offices, the books of ordination, homilies, canons, apocrypha and all." But when the contents of these come to be closely investigated, as in the sight of God, and compared with the letter and spirit of the New Testament, ample grounds appear for the conscientious and unhesitating rejection of them. These are discussed at some length, in reference more especially to *clerical pretensions; to the exclusive spirit of the whole system; to its fierce and uncharitable denunciations of all out of the pale; to spiritual regeneration as occurring in baptism; the absolution; the burial service; and other particulars*, for which our readers will doubtless refer to the sermon itself.

We find it extremely difficult to select passages from a work where every particular is so closely concatenated, forming in fact one argument, without far exceeding our limits. The subject of the exclusive, uncharitable, and intolerant spirit which seems to pervade the whole ecclesiastical constitution of the land, not only binding the clergyman to all and every thing in the church, but enforcing a stern spirit of unmitigated hostility to all and every thing connected with religious institutions out of the church, under pain of excommunication, has often been felt by conscientious clergymen to be a most perplexing and oppressive consideration. This is ably set forth in a passage which will often be read, preceded, however, by two pages, transcribed from the canons of the church, each particular article closing with a sentence of excommunication or anathema. One specimen out of the *eleven canons* quoted in the sermon, may suffice.

"Whosoever shall hereafter affirm, that such ministers as refuse to subscribe to the form and manner of God's worship in the Church of England, prescribed in the communion book, and their adherents, may truly take unto them the name of another church not established by law, and dare presume to publish it. That this their pretended church hath of long time groaned under the burden of certain grievances imposed upon it and upon the members thereof

may attain to a share of the endowment of collegiate and cathedral churches? They only are the common possession of the realm, lying open to all that will qualify themselves to get a part in them. They are not enclosed in private men's estates, but they are the commons of the kingdom."—See *Dr. Plume's Life of Hacket*, prefixed to the Bishop's works, p. 23.

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before mentioned, by the Church of England, and the orders and constitutions therein by law established, LET THEM BE EXCOMMUNICATED, and not restored until they repent, and publicly revoke such their WICKED ERRORS."—p. 29.

Mr. Binney remarks, with a force and eloquence peculiarly his own,

"Perusing and re-perusing the above Canons, we suppose our inquirer to be shocked and staggered by their sweeping anathemas. One after another utters its report, frightening with its thunder the charitable affections. Loaded as they are with 'excommunications,' they seem intended to inflict capital punishment—for excommunication is the highest form in which the spiritual displeasure of the Church can be expressed. *Who then are the delinquents* at whom the terrible contents of these pieces are discharged? Who are the persons *whose exposure to such punishment our inquirer, if he subscribe, must in theory approve?* These delinquents, it would appear, are just *all the inhabitants of the entire realm, except those who are prepared to approve every jot and tittle of the English Establishment!*—If *any part of the king's supremacy is impeached*; if *any thing in the Prayer Book is by any affirmed to be repugnant to the Scriptures*;—if *any of the Articles is in any part said to be 'erroneous'*;—if *the Church is denied to be true and apostolical*;—if *Episcopacy or Prelacy be represented as repugnant to the word of God*;—if *any individuals say that they belong to other churches*; whether these churches are ancient or modern; whether they be that from which the English reformed, or those which profess to have reformed from it:—in all these cases, criminality is assumed and punishment provided; for every offender there is the same, or nearly the same, sentence—a sentence direct, brief, bloody—'*cut him asunder.*' I speak in a figure. The sword of the Spirit,—a thing never to be trifled with, never to be flourished in bravado or sport—the sword of the Spirit is drawn from the scabbard; it glitters under the frowns and flashes of the countenance, the *angry* countenance of Holy Church; and falls (or threatens it) on the hapless denier of any of her claims,—the adherents of her own ancient faith,—or the consistent advocates of an appeal to Scripture—a principle she professes to have taught them herself. If these Canons are right, it is not only true, as we are taught from Oxford, and consistently taught, that the Episcopal body is the '*only body in this realm that is a church*;' that the Church of Scotland, and other Presbyterians, and all the sects, are not churches, their ministers not ministers, their sacraments not sacraments;—but it is also true, which Oxford, I believe, teaches not, that the Romanist community is alike destitute of any just claims to the honours of churchhood."—pp. 30, 31.

The only reply we have heard given to objections of this kind, has been, that these statutes are ancient and obsolete, and are not practically acted upon, and might be repealed, some of them relating chiefly to the episcopal bench. But still it is not denied that *there they are*, that such is *the spirit of the system*, and that to all and every part of its constitution, the subscriber must set his name. If, however, the statutes may be deemed ancient, the feeling that dictated them does not slumber. The Oxford writers, as we have seen, prove this: they would not only act up to the letter of the law, but betray an inclination to seek further aid from the state, as though their principles would lead them to sharpen, rather than to sheath, the exterminating sword. They look with little favour upon Protestants of other communions at home or abroad, and are anxious to draw a strong line of demarcation between themselves and others. They protest against the error "that we are but one among many Protestant bodies, and that the differences between Protestants are of

little consequence; whereas the English Church, as such, is not Protestant, only politically, that is, externally, or so far as it has been made an establishment and subjected to national and foreign influences. It claims to be merely *reformed*, not Protestant." The same Tract (Vol. iii. No. 71, pp. 32, 33) contains a long and much-meaning paragraph relative to foreign Protestant churches, and to the conduct of William III. and the dislike of the clergy to his proceedings, though we cannot exactly learn what it is that they would designate by the term already quoted, "the sin of 1688;" but we have little doubt it must be something in their view very flagrant.

Mr. Binney next proceeds to detail the probable processes in the mind of his supposed enquirer, to escape, if possible, from these difficulties, which, however, as an evangelical and conscientious man, bound by the solemnity of an oath, he finds it impossible for him to do. The following passage, which, for moral discrimination and fervour, it would be difficult to surpass, sums up the conclusion:

"To become a clergyman, I must not only sacrifice the liberty of acting as I think the gospel prescribes and prompts,—the liberty of loving, and of proving that I love, all whom I believe to be '*men of God, shewing to others the way of salvation*;' but I must adopt, I think, in order to get rid of expressions that perplex me, such a mode of interpreting language,—such special pleading, wriggling, and reservation,—such strange and unsatisfactory admissions, to find a sense for words, or to evade it,—as would not be tolerated in any straightforward business in ordinary life, or permitted to have a place in the conduct and the covenanting of worldly men. Such, unhappily, are my present impressions. The views I take of evangelical truth compel me to come to this conclusion. Others may not think and feel as I do. Holding sentiments, identical with mine, they may be able to do without scruple, what I shrink from as a positive immorality. I judge them not. '*To their own Master they stand or fall.*' I envy them indeed; for with my predilections, preferences, and tastes, I would willingly advance where they advance, and serve at the altar where they serve. I cannot do it. I envy and congratulate those who can. I envy them at once their opinions and their repose—the views that permit them to do, what they do, and the feelings that enable them to do it, and live. I felicitate them on their tranquillity,—on their calm persuasion that they do right,—their unruffled reflections in the review of their path,—their enjoyment of a blessedness I can never share. '*Happy is he who condemneth not himself in the thing that he alloweth.*'

"With my views I should be condemned. Masked or mitigated as subscription might be, it would often, I fear, rise before me in its true character—cover me with confusion,—fill me with bitterness. Retaining my sentiments as scriptural and true; yet admitting as such, and promising to use, and actually using, language apparently the very reverse,—what would this demand?—to what would it expose me? I must sophisticate my understanding. I must fetter my intellect. I must shut my eyes and close my ears, to much that at present seems distinct and loud. I must call things by their *wrong* names, and that too, where mistake may be infinitely hazardous. I must say to God, in an act of worship, what I should repudiate to man in confidential conversation. Acts like these would be pregnant with painful and punitive consequences. I should lose, I fear, the love of truth; or the power of pursuing, acknowledging, maintaining it. I should cease, perhaps, to be affected by evidence; plain words might come to be lost upon me: if I got over some that are lying here, I seem to feel that I could get over any thing—that there would be no language I could not pervert, parry, resist, or explain away. With my views, the act of subscription would either indicate the death within me of the moral man, or it would inflict such a wound that he would soon die,—die, I mean, so far as those things are concerned which must be lost sight of to subscribe at all, and of

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those which are to be done and said after subscribing; or if he lived, and continued to live, I should be daily obliged to be doing something, which would lacerate, and pain him, and pierce him to the soul. The very services of religion would be sources of anguish. Prayer itself, would consist at times, of words which I feel I can never approve, and which, ever as I uttered them, would renew my misgivings, and disturb my peace. My nature, in its highest essence, would be injured. My moral sense would be sacrificed or seduced. I CANNOT DO IT. I will not. This, too, would be '*great wickedness and sin against God.*' It would be sin against myself. I never will consent to pay such a price for the advantages which clerical conformity can confer. I see them all. I feel their attraction. Principle as to some,—preference as to others,—taste, habit, association, as to most,—strongly induce and impel me towards them. I could wish them mine. I should be glad to secure them. I would give for them any thing consistent with honour. *It should not be heroism to refuse that.* I determine to refuse it. To all the inducements to enter the Establishment, I oppose one thing, and but one. With my predilections, I have little else; but *with my opinions* I ought to have that—a *living conscience*. By God's help I will strive to retain it. It shall be kept by me, and kept alive. It and I must part company, if I offend it by deliberately doing what is wrong. God of my strength, preserve me from this; '*let thy grace be sufficient for me; keep back thy servant from presumptuous sin.*' With the light which Thou, I trust, hast poured into my soul, and the love with which thou hast replenished my heart, I dare not permit myself to sanction and to say, what I feel I must, if I consent to use these forms and offices. '*A good conscience*' is to be found only in withholding that consent. I am determined to withhold it. I go nowhere unless conscience can go with me. I am satisfied to remain wherever it remains. This is my feeling; and on account of this,—and of this only,—I here resolve to refuse orders. —pp. 45—48.

Here we must pause for the present, reluctantly deferring the consideration of Mr. Ely's productions, in connection with the Leeds controversy, to the next number. But we cannot conclude without expressing our sense of the importance of the spirit of mingled firmness and candour in which Mr. Binney has conducted his argument, and his concern to meet the question with perfect fairness, placing himself in the position of those who differ from him. He constantly ascribes to others only the purest motives, thus manifesting a disposition as amiable as we fear it is rare in these discussions, and which will find but few imitators, till the fruits of the Spirit are more extensively cultivated among us. In the controversies which we may be obliged to wage, it is most desirable that our zeal for what we believe to be the truth, should not extinguish or weaken our real love to the genuine disciples of Christ, with whatever section of the church they are associated. Difficult as the effort may sometimes be, it becomes us to maintain, at any price short of the compromise of principle, "the unity of the spirit in the bond of peace," as those who hope to meet in heaven, the region of perfect truth and of perfect love, many from whom they have been compelled to dissent, on minor points, while on earth. Each party will do well to remember, that every mistake is not necessarily a wilful and determinate one, and that their error is likely to be the most dangerous, as Bishop Watson suggests, "who most err against christian charity." But all should recollect, that the Bible must be upheld as the only standard of faith and practice, that final authority from whose decisions there can be no appeal. We devoutly hope the day will never come in which Protestant Dissenters

shall swerve from the great principles of the Reformation, or allow themselves, from a wish to court the praise of spurious liberality, to contemplate with calmness any attempt, however specious, to throw the doctrine of THE ATONEMENT into the shade, or invade the sole SUPREMACY of CHRIST in his church.

THE EDITOR'S TABLE.

The whole Sermons of Jeremy Taylor, and the Rule and Exercises of Holy Living and Holy Dying. With a Biographical Memoir. London: Ball, Arnold, and Co. Royal 8vo.

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The Royal Nuptials, a Poem, in Five Cantos. By the Author of "Sixteen Years in Malta and Greece." London: Longman and Co. 18mo.

Man Responsible. A Lecture by Isaac Taylor, Esq. Author of "Natural History of Enthusiasm." London: Jackson and Walford. 8vo.

A Voice from the Fire, a Memoir of William C—, who perished in the Fire of Bucklersbury, May 20th, 1839. Ward and Co. 18mo.

Ward's Library of Standard Divinity. The Holy Spirit, a Divine Person. By John Guyse, D.D. Ward and Co. Paternoster Row.

Canadian Scenery, illustrated from Drawings by W. H. Bartlett, Esq. The literary department by N. P. Willis, Esq. Author of "Pencilings by the Way," &c. George Virtue, 26, Ivy Lane. 4to.

The Divine Origin of the Holy Scriptures, inferred from their Adaptation to the Circumstances of Human Nature. By Daniel Moore, B.A. London: J. W. Parker. 8vo.

A Pilgrimage to Palestine, Egypt, and Syria, by Marie-Joseph de Geramb, Monk of La Trappe. 2 vols. Henry Colburn, Great Marlborough Street. 8vo.

An Explanatory and Practical Commentary on the New Testament. Intended chiefly as a Help to Family Devotion. Edited and revised by the Rev. W. Dalton, A.M. In 2 vols. London: Holdsworth. Royal 8vo.

Apostolic Instruction in the First General Epistle of St. John. London: R. B. Seeley, Fleet Street. 8vo.

A Memoir of the Rev. D. Rowlands, late of Llangethio, Cardiganshire. With an Introduction, containing a Brief Account of the chief Supporters of Religion in Wales, from the Reformation to the beginning of this century. By the Rev. J. Owen, Curate of Thruxington, Leicestershire. R. B. Seeley, Fleet Street. 8vo.

LITERARY INTELLIGENCE.

The Rev. R. Slate, of Preston, has issued proposals for publishing a History of the Lancashire Congregational Union. The work has been undertaken at the request of the Ministers and Delegates of the County Union. It will contain a consecutive narrative of the Congregational interest in Lancashire for the last forty years, an account of all those churches and congregations that have been raised by the agency of the Union or assisted by its funds, biographical sketches of some of the most active friends of the Society now deceased, a statistical view of the present state of the denomination in the county, and observations suggested by a review of the whole. To the History will be appended, as intimately connected with it, a historical account of the Blackburn Independent Academy, accompanied with a lithographic print of the Lancashire Independent College now erecting at Manchester. The work will probably be put to press in a few weeks.

In the press, and will be shortly published, a volume on Popular Education, a Prize Essay, in connection with the Glasgow University Liberal Association, on the "Influence of the Education of the People, and the Diffusion of Knowledge, in promoting the Welfare and Happiness of Nations." By the Rev. Edward Smith Price, A.B. In fcp. 8vo.

Letters on India; with special Reference to the Spread of Christianity. By the Rev. Wm. Buyers, Missionary at Benares.

Memoirs and Select Remains of the Rev. Thomas Rawson Taylor, late Classical Tutor at Airedale College, Yorkshire. By W. S. Matthews. Second edition, revised, with a Preface by James Montgomery, Esq.

TRANSACTIONS OF THE CONGREGATIONAL CHURCHES, AT HOME AND ABROAD.

ARRANGEMENTS FOR THE TENTH ANNUAL ASSEMBLY OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES.

On Monday, the 11th, Tuesday, the 12th, and Friday, the 15th of May, the annual meetings of the Union will take place; and the Committee feel a solemn responsibility resting on them to employ their best counsels and efforts to render them as interesting and beneficial as possible.

They announce, with much satisfaction, that the Rev. JAMES BENNETT, DD., has kindly consented to preside in these assemblies of his brethren.

What course the Committee respectfully recommend should be adopted on the great subject of HOME MISSIONS is sufficiently explained in the document issued jointly by the Committee, and the Directors of the Home Missionary Society, which immediately follows in our pages these announcements. To this communication the Committee earnestly intreat the attention of all their brethren, with whose cordial concurrence they hope to see its proposals carried into full and immediate effect.

As the plan there recommended, will, if adopted, render necessary much alteration in the character and proceedings of the meeting appointed for the evening of Monday, the 11th of May, in Finsbury Chapel, by the adjourned meeting of the Assembly of the Union, held at Birmingham, the Committee will be prepared to announce their recommendations on that subject as soon as they have ascertained the measure of approval with which the proposal for union in Home Missions with the Home Missionary Society is entertained by the brethren generally.

On Tuesday morning, the 12th of May, at eight o'clock precisely, breakfast will be provided in the Congregational Library, for delegates to the Assembly, whether ministers or lay brethren; and for brethren generally in fellowship with the Union, about to attend the subsequent proceedings. Precisely at nine o'clock the chair will be taken, and the meeting will be opened by devotional services, and an address from the President.

The attendance of delegates from America or Scotland, is not this year expected. This deficiency in the anticipated interest and pleasure of the meeting is much regretted; but it is hoped that the additional time thus left available for conference and counsel on affairs more strictly domestic, will be turned to the best account. It is, however, expected, that the meeting will be favoured with the attendance of Dr. Urwick, as representative of the Congregational Union of Ireland; and at the present juncture the interests of our brethren in that island, are worthy of, and require the best attention and sympathy of our entire denomination.

On Friday morning, May 15, breakfast will be provided, and business will subsequently commence, at the same hour, and in the same manner, as on Tuesday morning. At eleven o'clock, the Assembly will adjourn for attendance at the meeting of the Colonial Missionary Society, in Finsbury Chapel. At the conclusion of which a plain dinner will be ready in the Library, in the same manner as last year, when this arrangement was found productive of too much satisfaction and advantage to allow of its omission. Timely notice will be given where tickets may be obtained.

The Committee will also renew the efforts of last year to secure a hospitable reception for brethren attending the ensuing Assembly. Any ministers appointed as delegates, or being in fellowship with the Union, to whom, during the week of their attendance on the Assembly, it may be pleasant to obtain an

introduction to the hospitality of some christian friend, are requested to address to the Secretary, the Rev. A. Wells, at the Congregational Library, *before the end of the present month*, an intimation to that effect, and to those brethren who have complied with this condition, a note of introduction to some christian friend will be presented, upon application to the Secretary at the Library, on their arrival in town.

PROPOSED UNION IN HOME MISSIONS.

The following document is inserted by request of the Committees with whom it originates, who wish to pursue the most open and candid course in measures which they deem worthy of general concurrence, because adapted to promote the peace of brethren and efficient labours in the cause of the Saviour.

(Circular.)

Dear Sir,—You are doubtless aware that the Congregational Union of England and Wales has adopted measures preparatory to an early commencement of home missionary operations.

These proceedings have led to much thought and consultation on the part of the friends generally of that great and sacred object—the complete evangelization of our beloved country. The result has been a very extensive desire, that no separate operations should be undertaken by the Union, but that such an adjustment of the views and plans of that body, with those of the existing “Home Missionary Society,” should be attempted, as might admit of the combination of the resources of both in one extended, vigorous system of effort.

The Directors of the Home Missionary Society and the Committee of the Congregational Union have so far yielded to what appeared to them a very general wish of their brethren and constituents—indeed they have themselves so far participated in it—that they have ventured on united prayerful conferences, to ascertain on what terms, in their judgment, such a union might be honourably and beneficially effected.

These counsels have been happily marked by a spirit of love, and have resulted in the modification of the rules of the Home Missionary Society, and of the document adopted by the Congregational Union at its Birmingham meeting, now respectfully submitted for your approval. It is hoped, that, without compromise of principle, the two schemes are here made to harmonize and combine; and that the brethren whose opinions they respectively represent, may, by concessions which only affect subordinate points, be thus brought into harmonious co-operation.

It cannot be needful to set out at large the considerations which induced the brethren engaged in these negotiations to enter upon anxious and responsible efforts for effecting the union proposed. The value of the most extensive co-operation attainable in a work of such magnitude and difficulty as Home Missions;—the opinions strongly and extensively expressed, in public and private, in favour of the union now attempted;—the inconvenience, to use no stronger term, that might have resulted, and of which necessity alone could justify that the risk should be incurred, from the operations, in the same field of labour, of two societies appealing to the same body of Christians for support, and avowing no substantial difference of principles or objects;—the necessity at this juncture for such energy and extent of effort in Home Missions as not either or both of the institutions could separately employ, and for which, when united, they will find themselves but too inadequate;—these, among other similar considerations, would not allow the Directors of the Home Missionary Society and the Committee of the Union to incur the responsibility of leaving unattempted a union so desired—so likely to avert threatening evils—so hopeful, in every view, of extensive and lasting advantages.

The brethren who have been engaged in the preparation of the accompanying document, are, of course, anxious for the early avowal of the approbation of their constituents. They hope it will receive so general an approval as may

secure its harmonious adoption. Every effort has been employed so to frame it, that while it compromises no principle, it may unite all hearts, and effect a union that shall as much benefit the churches as promote the great work of Home Missions.

Will you, dear Sir, favour the Committee with an early communication of your sanction of this important proposal; and also endeavour to obtain and report a similar declaration from the Association with which you are connected? The shortness of the interval for deciding on the course to be finally adopted, unites with the importance of all the interests involved, to render a reply at your earliest convenience indispensable.

Signed by order of the Directors of the Home Missionary Society, and the Committee of the Congregational Union,

THOS. THOMPSON, Treasurer, B. HANBURY, Sub-Treasurer,
E. A. DUNN, Secretary, *Home Missionary Society.*

J. BLACKBURN, W. S. PALMER, A. WELLS, J. WONTNER,
Secretaries, *Congregational Union.*

London, March, 1840.

Revised Rules of "The Home Missionary Society," intended to be submitted for adoption at the General Meeting at Exeter Hall, May 19, 1840.

1. That the designation of this Institution be "THE HOME MISSIONARY SOCIETY."

2. That its object be the evangelization of the unenlightened portion of the Inhabitants of Great Britain, by the preaching of the Gospel of our Lord and Saviour Jesus Christ; the distribution of Religious Tracts, the establishment of Prayer-meetings and Sunday-schools, with the formation of Christian Churches; and every other scriptural method for the accomplishment of this important object.

3. That no person shall be employed as a Missionary, by this Society, till the Directors shall have obtained full satisfaction respecting his character, and his ability and attainments for the work.

4. That this Society, in furtherance of its objects, shall act in connexion with "The Congregational Union of England and Wales;" and to render such connexion influential and permanent, the officers of "The Home Missionary Society," chosen at its general annual meetings, shall be *ex officio* members of the Committee of the Congregational Union; and the officers of the Union shall be, in like manner, members of the Board of Direction of the Home Missionary Society. This Society will also co-operate with other county and district associations. And a brief statement of the combined Home Missionary labours shall be annually laid before the assembly of the Congregational Union.

5. That every subscriber of £1. 1s. or more annually, shall be a member of this Society; and every donor of £10. 10s. or more, in one sum, a member for life. And where a church, as such, shall contribute annually £5. or upwards, such subscribing church shall be entitled to nominate one of its members as its delegate, who shall be qualified to vote at the general meetings of this Society. The first named executor of every testator bequeathing to the Society £50 or upwards, shall, upon payment of the legacy, be also a life member.

6. That the affairs of this Society shall be conducted by a Treasurer, or Treasurers, by Secretaries, and a Board of forty Directors, inclusive of all official members, resident in and near London, and chosen at its general annual meetings, of whom sixteen shall be ministers, with power to fill up vacancies. Also the Secretaries of all Associations co-operating with this Society, shall be *ex officio* members of its Board of Direction, entitled to attend and vote at all their meetings. Other Directors with the same power, resident in the country, may also be chosen at the Society's annual meeting in May, in any number not ex-

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ceeding forty. One-fourth of all elected Directors to go out annually by rotation. Five members, exclusive of officers, shall form a quorum.*

7. That an Annual Meeting shall be held in the month of May, when the Officers and Directors shall be chosen, the accounts audited, and the proceedings of the year reported. And as often as practicable, an Autumnal Meeting, in connexion with a meeting of the assembly of the Congregational Union at the same time and place, shall be held in some principal provincial city or town, with a view to strengthen the connexion and take counsel with brethren in all parts of the country, and to invigorate Home Missionary operations in surrounding districts; the appointment of these additional meetings to be confided to the Directors of the Society, in concert with the Committee of the Union; but no such meeting to have power to alter the constitution or laws of the Society.

Additional and Explanatory Rules.

1. That vigorous Home Missionary efforts, conducted in entire harmony with scriptural views of the truth, and ordinances of the Gospel, and of the constitution and discipline of Christian Churches, appear to be at this juncture specially demanded by — The ignorance and irreligion which prevail so extensively both in town and country; — the active efforts now employed for the spread of infidelity and popery; with the alarming diffusion of semi-papal doctrines concerning the Christian ministry, sacraments, and way of salvation; — the absolute necessity of revived and extended religion, and of multiplied Christian churches in our own country, to sustain the increased efforts so loudly called for in all enterprises for the conversion of the world.

And while this Society adopts what are deemed by it the most scriptural methods for promoting the great objects of the Redeemer's kingdom, it stands prepared to hail, with heartfelt joy, such success in the same work, as He may grant to bodies of his servants, acting on other convictions, and adopting other plans, in respect to points acknowledged by all to be subordinate.

2. That as the great object of the Home Missions, prosecuted by this Society, is the true conversion of the souls of men to God, in the attainment of which all subordinate moral, and benevolent purposes, will be most effectually secured — and as the Divine influence, which can alone insure success in such labours for the salvation of men, will surely be vouchsafed in answer to believing prayer — a fervent spirit of devotion is the only temper in which the churches of Christ can appropriately enter upon such labours; and this Society affectionately desires, of all the brethren, persevering prayer for the Divine blessing on this entire project for extended Home Missions.

3. That there are required, in the great work of Home Missions, to which the churches are now invited by the signs of the times and the call of Providence, not only faith and prayer, but also a high spirit of enterprise and liberality. Men endowed by the HEAD of the Church with gifts and graces must be sought, and being placed in stations where their labours are needed, must be adequately supported. Past experience, also, as to the most efficient methods of arousing a careless, irreligious population, and the present state of our country, unite to show that it will be most important to obtain, for periods of service, the labours of ministers endowed with courage, power, and zeal, who might break up

* It is suggested that Thomas Thompson and Joshua Wilson, Esquires, might be proposed as Treasurers, and Benjamin Hanbury, Esq. Sub-Treasurer; Rev. E. A. Dunn, — Rev. — and Rev. A. Wells, Secretaries; — Rev. — to be associated with Rev. R. H. Shepherd in editing the Magazine; and Hull Terrell, Esq., as honorary Solicitor to the Congregational Union, to be united with G. F. Abraham, Esq. in that office in the Home Missionary Society. That Mr. John Whiteley, Mr. Thomas Livesey, and Mr. William Beams, be proposed as Auditors, and that the present list of country Directors be revised in accordance with the requirements of Rule 6.

new ground by preaching in the open air, or in public buildings not usually employed for worship; and who by efforts at once bold, enterprising, and calculated to excite attention, yet prudent and well directed, would accomplish ends unattainable by more regular and customary labours: but no agent shall be so employed unless approved by the Directors, nor in any locality, but in co-operation with the brethren managing the Home Missionary efforts of that district. This Society shall also render assistance to country ministers whose Home Missionary labours, in their respective vicinities, are impeded by want of pecuniary resources.

4. That as the apostolic churches were organized not only for the preservation, within themselves, of the Gospel of Christ, in its purity, but also for its spread in the regions around them, Home Missionary efforts become an imperative duty of churches—

And as in all districts the destitution of particular places, must be supposed to be best known to the churches nearest to those localities, and the means for supplying it will be best administered by them; so there are some methods of promoting the spread of the Gospel, such as the calling forth and superintending of lay-agency, which cannot be safely and scripturally entrusted to any authority but that of churches and their pastors—therefore

This Society will, as far as practicable, conduct its operations through the local associations, or in harmony with such efforts as may be undertaken independently by them. But as it is believed that in some districts there are not regular associations, and as in others those now existing may not have been formed with a view to Home Missionary efforts; it is respectfully recommended to brethren throughout the country, either to form new associations, or to remodel those already existing, with express adaptation to Home Missions within their own districts, and to co-operation with this Society in efforts embracing the whole kingdom. And while contributions for this Society will continue to be sought in the various ways hitherto adopted, yet, as the object is peculiarly appropriate to churches, an especial appeal for pecuniary aid shall be made to them; and every church shall be invited to make an annual contribution, however small, for the general Home Missionary fund, in addition to whatever may be raised by it in aid of the association with which it may be connected, or for Home Missionary labours, more exclusively its own.

5. That it is adopted as a principle by this Society, that while lay-agency, if wisely directed, may be of great value in Home Missions, yet no one ought to be employed as a ministerial missionary, ordained for the work, and recognized by the Society, without appropriate education. Every accepted candidate for employment as a ministerial Home Missionary, shall therefore receive a suitable training under the patronage of this Society; unless, in any particular instance, evident preparation is already possessed, in strong natural powers and acquired knowledge.

6. That the efforts of this Society shall be directed to missionary operations, in towns as well as in rural districts; especially whenever co-operation is sought of the Directors by brethren having the management of the efforts of the churches.

7. That the Directors will endeavour to obtain annually from the Secretaries of all associations engaged in Home Missions, copies of their reports, that they may embody in their own a digest of these documents, so as to present the results of the whole in one view, in a tabular form.

8. That the objects of the Home Missionary tours in which it is proposed to engage the occasional labours of brethren suitably qualified, will be—to promote a Home Missionary spirit in the churches they may visit—to confer with pastors and other brethren on Home Missionary interests, plans, and operations; and, when practicable, to obtain contributions—to visit Home Missionary stations, and encourage the brethren labouring in them—to engage in aggressive movements in co-operation with the brethren of the districts visited; such as preaching in the open air, or holding services in buildings not usually employed for worship,

with a view to excite attention, and to gain the attendance of the careless and irreligious.

9. That the contemplated provincial autumnal meetings of the Society shall include both meetings of the brethren delegated to the assembly of the Congregational Union, specially devoted to Home Missionary objects; and, open popular meetings of the Society itself, for public proceedings, as well as sermons in aid of Home Missions, and devotional services to seek the Divine blessing on the Society and its operations—the Society and the Union thus acting in concert, agreeably to their respective constitutions, for the promotion of their great common object.

ARRIVAL OF DR. ROSS AT CAPE TOWN.

The Committee of the Colonial Missionary Society have the pleasure of announcing that letters have reached them from their beloved brother, Dr. Ross, dated from Cape Town on the 4th of January last. He and his beloved partner and family had reached that point in their voyage in circumstances of great comfort and mercy. They experienced from Dr. Philip, who was also in excellent health, the hospitable welcome of a christian brother. Dr. Ross, who arrived opportunely a few days before the Sabbath appointed for those services, was hoping to preach one of the anniversary sermons on behalf of the Cape Town Auxiliary Missionary Society; yet not without apprehension that the too early sailing of the vessel might occasion disappointment. The Doctor's efforts for usefulness during the voyage had met with much acceptance from the passengers and emigrants, and had not been left without indications of the Divine blessing.

GLOUCESTERSHIRE CHRISTIAN UNION.

A Society was formed in the County of Gloucester, in 1836, denominated the "Gloucestershire Christian Union." Its nature and objects will be best explained by quoting its first two rules.—I. That all ministers holding the doctrines of the Trinity—Atonement by the Death of Christ—The necessity of the Holy Spirit's influence to renew and sanctify the sinner, and the immutable obligation of the moral law as the rule of conduct, shall be eligible as members of this society.—II. That the objects of this Society be, the personal improvement of its Members, both as Christians and Members—the promotion of 'brotherly kindness and charity' among themselves and their Churches—the interchange of friendly offices—and the general diffusion of the Gospel, especially within the limits of the county."

Fifty Ministers of the Independent and Baptist denominations stand connected with the Society. At the commencement of the present year it was determined that a vigorous effort should be made by means of open-air preaching, to disseminate the Gospel throughout the county. The county was accordingly divided into sections, and two brethren, a Pædo-Baptist and a Baptist, were appointed to each section; with an understanding, that at some convenient period during the summer, the intended sphere of labour should be occupied. This plan has been partially carried into effect; one hundred and thirty-eight towns and villages have been visited; twenty-five thousand persons attended as hearers, of which number it is computed about ten thousand never or very occasionally visit the house of God. Twelve thousand tracts and books were distributed. The deportment of the hearers, with but few exceptions, was most serious and attentive. Several who had been living in the total neglect of divine worship, have been known subsequently to attend the means of grace. What will be the ultimate results of the above labours, it is of course impossible to state; but may it not be justifiably anticipated, accompanied as they were by earnest prayer for the divine blessing, that they may be productive of much good to immortal souls?

It is expected that the Society will be enabled more extensively to carry out the plan in the coming year, and that Open-air Preaching will form a prominent part of its yearly operations.

The necessity of such efforts cannot be reasonably questioned when it is

remembered, that a large proportion of the population never attend divine worship; numbers of whom can be brought under the sound of the Gospel only by these out-door labours. In one section, visited by two members of the union, it was ascertained that of 2,200 hearers, 2,000 never entered the House of Prayer.

When the practice in question shall become general on the part of the Ministers of Christ throughout the land, hundreds of thousands will be placed under the ministry of the word, who but for the employment of such means would never have had an acquaintance with a solitary portion of divine truth. This surely is an answerable argument in favour of Open Air Preaching.

It is respectfully recommended that a society similar to the Gloucestershire Christian Union be formed in each county. Union is strength, and the truth of this axiom will be verified and most powerfully illustrated in the prosecution of Out-door Preaching labours for the conversion of souls. To the carrying out of the proposed plan to any considerable extent, a union of the Ministers of Christ of different denominations is conceived indispensable. A union based on an agreement in the fundamentals of Christianity, and perfectly compatible with the maintenance of the peculiar views which each party entertains in relation to the subordinate parts of divine truth.

Brethren in the Ministry! As you are desirous to extend the Kingdom of the Redeemer in your own land; as you wish that the proclamation of mercy should reach the ear of those who neglect your stated ministrations; unite and co-operate in a plan which will convey the truth to multitudes who despise and condemn the Sanctuary of the Most High. "The great mass of our countrymen are yet irreligious, if not profane, and they pass by our places of worship, with their able ministrations and well-ordered services, in indifference and contempt. This must not be. The Church must arise and come forth from her retreats. She is formed for action, not for enjoyment, and must exercise her moral powers in the alleys, and courts, and villages, and highways of our towns and country. She must go forth to meet the outcasts, and compel them to come in."

Thornbury, Dec. 12th, 1839.

W. J. Cross, Secretary.

RE-OPENING OF SOLIHULL CHAPEL, WARWICKSHIRE.

The dissenting chapel, Solihull, which had been closed for a few weeks for the erection of a new gallery, and other internal improvements, was re-opened on Tuesday, the 18th February last. Two sermons were preached on the occasion by the Rev. J. Sibree, of Coventry, and the Rev. J. A. James, of Birmingham. The Revs. D. Prain, of Henley, T. Salmon, of Coleshill, and W. Hood, of Solihull, assisted in the devotional exercises. The collections were good, the attendance was numerous, and the services were truly animating. By the payment of an old debt of £200 within the last eighteen months, by recent efforts to provide for a settled pastor, and by raising the amount required for present improvements, the efficiency of the voluntary principle in this town has been most delightfully evinced.

ORDINATIONS.

On July 30, 1839, Mr. T. S. Harper, of Blackburn Seminary, was ordained to the pastoral office over the Congregational church at Ormskirk, Lancashire. The Rev. G. Greatbach, of Southport, commenced the first public service, by reading the Scriptures and prayer; the Rev. J. Kelley, of Liverpool, preached the introductory discourse; the Rev. G. Wardlaw, M.A. Divinity Tutor, asked the usual questions and offered the ordination prayer; the Rev. Dr. Raffles, of Liverpool, gave the charge to the pastor; and the Rev. J. Widdows, of Rainsford, closed the morning service by prayer. In the evening, Mr. Alexander, the venerable Bishop of Churchtown, and father of the Independent Ministers in Lancashire, began the solemnities with reading appropriate parts of the word of God and prayer. The Rev. S. Fletcher, of Manchester, preached a sermon to the church and congregation; and the Rev. D. B. Hayward, Classical Tutor; the Rev. J. Tunstall, of Kirkdale, and Mr. Robinson, an itinerant of the County Union, engaged in other devotional parts of the sacred and hallowed services.

Nathaniel Heywood, brother to the celebrated *Oliver Heywood*, of *Yorkshire*, was ejected from the living of *Ormskirk*, and, upon his death-bed, he was asked by a Reverend Brother, "Whether it was any trouble to him that he did not conform?" He answered, "No, it is a great comfort to me:" this he spake with much cheerfulness, adding more words to evidence his satisfaction in what he had done and suffered. Let the youthful pastor now at *Ormskirk*, follow this "Israelite indeed" as far as he followed Christ.

On the 14th day of August, 1839, the Rev. *Alfred Stone* was ordained pastor of the Independent Church, *Wickwar*, *Gloucestershire*. The Rev. *John Jack*, *Bristol*, preached the introductory sermon; the Rev. *David Williams*, *Kingswood*, asked the usual questions, and received appropriate and satisfactory answers; the Rev. *John Lewis*, *Wotton-under-edge*, offered the ordination prayer, with imposition of hands; the Rev. *William Lucy*, *Bristol*, the late pastor of *Mr. Stone*, delivered the charge; and the Rev. *W. J. Cross*, *Thornbury*, preached the sermon to the church and congregation, which was followed by another in the evening, by the Rev. *Eliezer Jones*, *Rodborough*. The Revs. Messrs. *Bowrey*, *Whitchurch*; *Dove*, *Thornbury*; *Easterbrook*, *Overton*; *Evans*, *Rangeworthy*; *Howard*, *Newport*; *Shakespeare*, *Hillsley*; and *Thomas*, *Wotton-under-edge*, also took part in the services.

The attendance was very numerous, and the services were more than ordinarily interesting and impressive. It is highly gratifying to know that the divine blessing evidently rests on the labours of our brother *Stone* at *Wickwar*, and the villages by which that town is surrounded.

REMOVALS, &c.

The Rev. *John Orange*, who was compelled to leave *Newcastle-on-Tyne* last winter on account of the protracted indisposition of *Mrs. Orange*, has accepted a unanimous invitation from the Independent church at *Torquay*, *Devonshire*.

The Rev. *John Jukes*, late of *Yeovil*, having accepted a unanimous call from the church of Christ at *Bedford*, so long under the pastoral care of the late Rev. *S. Hillyard*, commenced his stated labours the first Sabbath in the year, with an encouraging prospect of comfort and usefulness.

The Rev. *Josiah Thomas Jones*, of *Cowbridge*, has accepted the unanimous invitation of the churches and congregations of *Llanybree* and *Bethesda* (formerly under the pastoral care of the late Rev. *D. Davies*, for many years Classical Tutor of the Presbyterian College, *Carmarthen*), and purposes, by Divine permission, to commence his labours before the close of the month of July next.

MISCELLANEOUS INTELLIGENCE.

DISSENTING ADDRESSES ON THE ROYAL MARRIAGE.

On Tuesday, March 3, the General Body of the Three Denominations of Protestant Dissenting Ministers in and about the cities of *London* and *Westminster*, proceeded from the Congregational Library, *Finsbury*, to *Buckingham Palace*, *Pimlico*, with congratulatory addresses to her Majesty, *Prince Albert*, and the *Duchess of Kent*. More than a hundred ministers attended on the occasion, headed by the Rev. *Edward Steane*, of *Camberwell*, and the Rev. *Dr. Cox*, of *Hackney*, their Secretary.

On their arrival at the palace, they found themselves in company with the University of *Oxford*, the Corporation of *London*, and the Unitarian ministers who seceded from the General Body about four years ago.

Before the Ministers of the Three Denominations were ushered into her Majesty's presence, the *Marquis of Normanby* requested, in her Majesty's name, that on account of her great fatigue, the Body would, on the present occasion, waive their ancient right of being presented and kissing hands: at the same time his lordship assured them that the concession should

not be made a precedent, and that her Majesty would *now* continue the privilege to each member of the Body, if it were claimed. The general feeling was, that her Majesty's convenience ought to be consulted, and it was agreed that only seven of each denomination should be presented. The Body then entered the royal presence. Her Majesty being seated on the throne, supported on her right hand by Prince Albert; the Rev. E. Steane was introduced by Dr. Cox, who read, in a subdued and impressive manner, the following address:—

"To the Queen's Most Excellent Majesty.

"Most gracious Sovereign,—We, your Majesty's most dutiful and loyal subjects, the General Body of Protestant Dissenting Ministers of the Three Denominations, residing in and about the cities of London and Westminster, approach your royal presence to offer our congratulations on your Majesty's auspicious marriage with his Royal Highness Prince Albert of Saxe Cobourg and Gotha.

"We regard this happy event with patriotic joy, as amongst those special occurrences of a wise and gracious Providence by which the Divine favour is evinced, both towards our revered Sovereign and our beloved country. In our public and domestic devotions we shall not cease to invoke the all-merciful God, through the Divine Redeemer, to confer upon your Majesty, and your Majesty's Royal Consort, the richest gifts of heaven; that the conjugal relation, with its holy charities, may be a solace to your Majesty amidst the duties and high responsibilities inseparable from a throne; and that, to your Majesty's faithful people, this auspicious union may be the source of numerous blessings and the security of national greatness."

To which her Majesty gave the following answer, which was read with remarkable dignity and sweetness:—

"I am much gratified that you should see in the event which is the subject of your congratulations, not only the prospect of domestic comfort to myself, but an additional mark of the Divine favour towards this country; and I earnestly assure you that, fully impressed with the responsibility of my station, I feel that my own happiness must always be inseparably connected with the welfare of my people."

After rather a tedious delay in the splendid apartments of the palace, the body were summoned to wait upon his Royal Highness Prince Albert in his own private room, which, being obviously formed for domestic comfort, rather than for state effect, was not capacious enough to receive the whole body. His Royal Highness was attended by the gentlemen of his household, and listened with respectful attention to the following address, which was also read by Mr. Steane:—

"To His Royal Highness Prince Francis Albert Augustus Charles Emmanuel, Duke of Saxe, Prince of Saxe Cobourg and Gotha.

"May it please your Royal Highness, to permit the General Body of Protestant Dissenting Ministers of the three Denominations in and about the cities of London and Westminster, to congratulate your Royal Highness on your singular happiness in contracting a marriage alliance with her most excellent Majesty our gracious Queen.

"We rejoice to believe, that in the person of your Royal Highness her Majesty has found a consort worthy of her affections, in whose manly virtue and generous friendship she may at all times confide, and by whose gratifying attentions and ingenuous sympathy, both her solitudes may be diminished and her joys enhanced.

"Descended from a race of princes illustrious in the annals of Protestant Europe, and especially famous for their heroic defence of the fathers of the Reformation, we hail the event which unites your Royal Highness with the Sovereign of the British Empire, confidently expecting that the commanding influence attaching to your high position will be uniformly exerted in support of that large and genuine Protestantism which is based upon the exclusive

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authority of Holy Scripture, and consists in recognizing the right of every man, without restraint or discouragement, to worship God according to the dictates of his own conscience.

"Our fervent prayers shall not cease to be offered, that the blessing of Almighty God may continually prosper her Majesty and your Royal Highness, enrich you both with every grace which can dignify your persons and augment your happiness, and at some far distant period, through 'the righteousness of God our Saviour,' encircle your brow with the diadems of unfading glory."

To this beautiful address Prince Albert gave the following laconic reply, which he read with a pleasing voice and slight German accent.

"I receive with great pleasure the address of the Ministers of the several congregations of Protestant Dissenters of the Three Denominations in and about the cities of London and Westminster, and am very sensible of their interest in my happiness."

Her Royal Highness the Duchess of Kent was then waited on by two or three gentlemen of each denomination, who presented her with the following address:—

"To Her Royal Highness the Duchess of Kent."

"May it please your Royal Highness,—We, her Majesty's faithful subjects, the General Body of Protestant Dissenting Ministers of the Three Denominations in and about the cities of London and Westminster, respectfully, and with great sincerity, congratulate your Royal Highness on the happy celebration of her Majesty's nuptials with the illustrious Prince Albert of Saxe Cobourg and Gotha.

"Amidst the universal gladness which this auspicious event has occasioned, the maternal heart of your Royal Highness must be the seat of profound satisfaction and complacent joy. To your Royal Highness our gracious Sovereign is indebted, under God, for those queenly virtues which adorn her character, and qualify her to excel, both in the gentle duties of domestic life and the lofty functions of government.

"We shall not cease to offer up our fervent prayers to Almighty God, through the mediation of our Lord Jesus Christ, for the long life and increasing happiness of her Majesty and her Majesty's illustrious Consort, and that your Royal Highness may live for many years to witness the growth of their conjugal affection, and to rejoice in that special favour of Divine Providence, which, by making them, through the grace of the Holy Spirit, an example of every personal and domestic virtue, will enable them to maintain the dignity of their Court, to diffuse among the people a high sense of morality and religion, and to impart its brightest lustre to the British Crown."

The following is her Royal Highness's cordial and appropriate reply:—

"Reverend Gentlemen,—I thank you cordially for your affectionate congratulations on the event so deeply interesting to my maternal feelings.

"I assure you, with truth, that I regard the union of my beloved daughter with a prince whom I so highly esteem, with sentiments of the purest satisfaction; and I have the firmest reliance, that, under Divine Providence, it will be blessed in her own happiness and in that of her moral and religious subjects.

"The maternal duties which devolved upon me, were indeed of a most anxious and important nature; but their discharge is amply rewarded by so much affectionate and cordial commendation."

RESOLUTIONS OF THE GENERAL BODY OF DISSENTING MINISTERS.

At a special meeting, held at the Congregational Library, Finsbury, of the Three Denominations, in and about the Cities of London and Westminster, on the 6th of March, 1840, the Rev. Professor Hoppus, Doc. Philos. in the Chair, the following resolutions were unanimously adopted:—

The present Duty of Protestant Dissenters.

Resolved, I.—That we have witnessed with much regret the general and

strenuous efforts recently made by the friends of the Church of England to perpetuate to the utmost every existing form of grievance from which we are concerned to be exempt: that we have watched with deep apprehension the late attempt to augment the ascendancy of the Established clergy, by claiming for them an official power with regard to education most hostile to religious freedom, and inconsistent with the more matured wisdom and equity of the British Constitution: that we view with the same feeling of alarm the arduous now evinced to extend the system of the Endowed Church by means of further patronage from the State: and that while we lament this ungenerous policy, and these aggressive movements, we have especially to deplore that some distinguished advocates of civil and religious liberty—to whose past services we owe a debt of gratitude, the sense of which can never be effaced—should have pursued a course, upon a late occasion in the House of Commons, so little to have been expected from them, as affecting the wrongs to which Dissenters are exposed from the power of the State Church, and the claims of the just, free, and scriptural principle on which our churches are founded: that this last occurrence is to us the more painful, since it cannot fail to be regarded as a further sign of indisposition on the part of her Majesty's Ministers to proceed with those measures for the relief of Dissenters to which they are pledged alike by their known principles and public acts:—from all these circumstances the conclusion is unavoidable, that if Dissenters are to realize any diminution of the pressure of injustice, and even if their present liberties are to be retained, it is imperative that they should learn to place much less reliance on the supposed moderation of enemies, or on the good intentions of friends, and a much greater dependence on a wise, steady, and determined use of their own resources.

Church Rates.

II. That, in our judgment, the comparative strength of parties in the legislature on the subject of church-rates, is no sufficient reason for allowing that question to fall into abeyance: that if the property which might be realized by an improved administration of certain ecclesiastical revenues is not to be applied for the abolition of such rates, as approved by the House of Commons and recommended by her Majesty's Commissioners, Dissenters should be freed from the necessity of making any direct or indirect payment towards the repairs or worship of the parochial edifices; and with whatever feeling the burden of which we complain in this respect may seem to be regarded by any government, and with whatever pertinacity and asperity it may be pressed upon us by our opponents, we can never cease to employ every constitutional means to obtain, in common with all classes of Dissenters in Ireland, a complete release from so unjust, unnecessary, and vexatious an impost; and, in so doing, to raise the policy of the British Parliament, in this particular, to the level of that, which, more than two centuries since, in the Edict of Nantes, conferred exemption on the Protestants of France from the payment of any such tribute, granting them, at the same time, free admission, simply as subjects of the French monarchy, to every school and college in their common country.

Ecclesiastical Courts.

III. That the grievance of church-rates is peculiarly oppressive, inasmuch as it is impossible to plead the invalidity of any such exaction without instituting a process of law in one of the Ecclesiastical Courts, and thus submitting to the judgment of an authority which, as appealed to by a Dissenter, must be, in a great measure, a party deciding in its own cause, having the power, moreover, to adjudge, distrain, and imprison, without the intervention of a jury, and being, for the most part, as declared by her Majesty's Commissioners, so ignorant and incompetent as to be incapable of securing the ends of justice; that we have, in consequence, long regarded the proceedings of those courts as a reproach to the intelligence and moral feeling of the country; and despairing of any effectual separation between the civil and ecclesiastical jurisdiction of those tribunals, we consider the abolition of them all as demanded on every ground of expediency and justice—no form of tyranny being so much to be

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dreaded as that which makes the members of one religious communion amenable to the coercive tribunals of another; of which we have instructive proof when we see that religious scruples, if connected with any degree of technical irregularity or indiscretion, are found sufficient to insure a most relentless imprisonment, such as in the case of a sufferer in Wales has been the means of shortening life, and, in Chelmsford gaol, is displaying itself, at this moment, without a blush, in the infliction of judgment without mercy.

National Education.

IV. That the number of petitions presented of late to both Houses of Parliament, declaring the established clergy to be the persons in whom the superintendence of any system of national education should be mainly vested, exhibit an attempt to revive a long obsolete branch of priestly power, betraying a spirit as arrogant as it is unjust, and that should be resisted to the utmost, not only by the Protestant Dissenter, but by every friend to general liberty; that, as a matter of expediency, we should regard the placing of a system of that nature in such hands as tending rather to perpetuate than to remove the popular ignorance, discontent and irreligion, and as adapted to strengthen every prejudice unfavourable to our intelligence, virtue, and greatness, as a people: that, on the ground of justice, we are no less convinced that if any portion of the public money be granted for such purposes, it should be for the advancement of that secular education concerning which all are agreed, and not for education in religion, on which we are so much divided, and which, in such cases, will be best provided for in being left to the judgment of persons locally interested in school management: that we accordingly hail with peculiar satisfaction the fixed resolution evinced by her Majesty's Ministers to proceed upon these principles in the application of the late grant for this object.

Church Extension.

V. That the machinery just now put into motion for the purpose of calling forth petitions in favour of Church Extension is a further display of the same spirit, and should be resisted to the last on the same grounds; that the national property already in the possession of the established churches of Great Britain and Ireland has brought out the evils inseparable from such institutions on so large a scale as to have done much toward filling these nations with the loud dissatisfaction which now prevails: and that it has given existence to a system which not only fails to communicate Christianity in respect to a large portion of the space over which it is extended, but often substitutes the most pernicious errors in its room, always operating, where instruction is most needed, as the strongest impediment to the charitable efforts of those who would fain supply its own lack of service: that it has never ceased to generate envyings and strifes among those who should have dwelt together as brethren: that it has so far allied the form of Christianity on which this favouritism is bestowed with the means of luxury and the pomp of ambition, as to have made it the scoff of the infidel and the jest of the profane, and, in great part, the mere fashion of the rich, and the disowned faith of the poor: that it has given cohesion and strength to a great political party, who seize on this department of our social system as their rallying point and watchword,—a party always opposed to measures of popular improvement so long as opposition may avail, the great stay of the civil government when arbitrary, and its most bitter antagonist when daring to be just: that it has proved a constant occasion of diverting the attention of statesmen from their proper civil duties to embarrassing questions concerning religion, such as have not only filled cabinets and senates, but each of these kingdoms, with agitations as needless as they have been perilous: that it has prompted ambitious churchmen, and the more zealous of their supporters, to aspire from time to time, towards a degree of independence and power which, were it once attained, would put an end to that freedom of opinion and balance of parties on which practical liberty so greatly depends, and reduce Dissenters to a condition which must expose them to all those forms of annoyance and persecution to which their forefathers were so long subjected: that while we are far from meaning to question the piety or usefulness of a large number of the established clergy, or the incidental good

that may have resulted from Ecclesiastical Establishments, in delivering this testimony concerning the general influence of the English hierarchy we express no more than our most deliberate and solemn judgment on that subject: that were there much less room for objection on grounds of this nature, we should still feel bound to oppose, as an act of social injustice, any use of the public treasure, derived from the resources of the United Empire, for the purpose of making proselytes to the religion of a party, which, as compared with the population of Great Britain and Ireland are a manifest minority; and that even were the scale of numbers on the other side, we should still describe any grant for such an object in the same terms, every measure of that nature being founded on the principle of Church Establishments as acted upon when the nation adhered to one faith and one worship, and being devoid of all moral adaptation to the times in which we live.

The Voluntary Principle.

VI. That these contentions and animosities, these unjust proceedings, and this dishonour to the Saviour of the world, all flow from one source—the employment of the coercive power entrusted to the magistrate for purely civil purposes, as means of conferring worldly distinction and emolument upon the church: that every such employment of that power is, in itself, as we devoutly believe, contrary to the will of the Divine Author of Christianity, and a departure from the great law of a “willing service” so clearly and solemnly enjoined in his word, which must ever subject the spiritual fellowship of Christians to the worldly interferences of statesmen, and occasion such confusions of power, and such mischiefs, both ecclesiastical and civil, as are above stated: that necessity is thus laid upon us to oppose this great error in the history of the church and of the kingdoms of this world, and to do so with all prayer, vigilance, and christian effort, in the face of all that prejudice, interest, or passion may array against us, waiting until death, if such should be the will of our blessed Lord, in the discharge of these solemn duties, and in the confident anticipation of the time when this vestige also of the great apostacy shall wholly disappear, and the religion of the Son of God resume its primitive freedom and purity, be clothed again with the power of its better days, and all nations be blessed in it as their safety, happiness, and glory.

VII. That petitions be sent to both Houses of Parliament, founded on these resolutions.

JOHN HOPPUS, Doc. Philos. *Chairman.*

F. A. COX, D.D., LL.D., *Secretary.*

We trust that every dissenting congregation throughout the kingdom will not fail to prepare a petition to Parliament, without delay, against the proposal for “Church Extension.” We can assure our readers that the activity of churches to get up petitions in support of that unjust project, demands at their hands corresponding efforts.

DISCUSSIONS ON THE QUESTION OF CHURCH ESTABLISHMENTS.

“The Christian Influence Society” have thought it expedient to secure the delivery of a *second* course of lectures on the subject of the Church, at the Hanover Square Rooms, and have obtained the services of the Rev. Hugh McNeil, of Liverpool, as their Lecturer. “The Evangelical Voluntary Church Association have met this disposition for public discussion with the utmost promptitude. The following correspondence contains an important overture upon it.

“*Bedwell Park, Hatfield, March 2d, 1840.*

“Sir,—I have the pleasure to transmit to you the annexed Resolutions, to which I shall be obliged by receiving as early a reply as possible.

“Trusting that all our discussions may be so conducted as to conduce to the glory of God and salvation of men, I am, Sir, your faithful Servant,

“CULLING EARDLEY SMITH.

“To the Chairman of the Christian Influence Society.”

(*Enclosure.*)

“At a meeting of the Committee of the Evangelical Voluntary Church

Association, held 2d March, 1840, Sir Culling Eardley Smith, Bart. in the chair, the following resolutions were agreed to :—

“ This Committee having learned with great satisfaction that the Christian Influence Society have determined again to bring the subject of State Establishments of religion before the public, in a forthcoming course of lectures,

“ Resolved,—That a communication be made from this Committee to the Christian Influence Society, suggesting to them the desirableness of a public meeting for the discussion, in a fair, open, and christian manner, of the question of State Establishments in religion, by one, two, or three individuals on each side; the convenience of both parties being consulted, and the expenses equally shared between them.

“ Resolved,—That the Chairman do immediately transmit this resolution to the Chairman of the Christian Influence Society.”

To this, Sir Culling received the following answer :—

“ *Old Broad Street, 9th March, 1840.*

“ Sir,—I have received and laid before the Committee of the Christian Influence Society your letter of the 2d inst., with the resolutions annexed to it; and beg to inform you that it appears to the Committee that the plan already adopted by them, in arranging for the delivery of successive courses of lectures, deliberately composed and subsequently printed, is that best calculated for the advancement of the cause of divine truth.

“ I have the honour to be, Sir, your very obedient Servant,

“ A. GORDON, Hon. Secretary.

“ Sir Culling Eardley, Smith, Bart.”

Failing to secure this object, the Committee succeeded in obtaining the services of the Rev. Dr. Redford, to deliver a lecture on the subject at Freemasons' Hall, on Wednesday, March 25, and the Rev. J. Burnett is announced to deliver a lecture in reply to Mr. M'Neil, at the Hanover Square Rooms, on Tuesday, March 31st.

IRISH EVANGELICAL SOCIETY.

Address of the Committee to the British Churches.

Ireland, with her eight millions of people, must surely be to Britain the most interesting and important among the nations of the earth. Her rapidly increasing population, her proximity to our shores, her political identity with ourselves distinctly and infallibly indicate that in Ireland will be found the future strength or weakness, the safeguard or the peril, the blessing or the bane of the United Empire.

And surely, also, if there be a nation whose moral misery and spiritual destitution are calculated more deeply than any other to affect the hearts of British Christians, or possessing stronger claims than any other, on their justice no less than their compassion, it is Ireland.

Over more than three-fourths of our Irish fellow subjects, popish superstition exerts its most debasing and deluding power; while to a fearful extent Protestantism is but another name for ignorance, formalism, and political animosity.

For more than five and twenty years, the Irish Evangelical Society has been labouring with other kindred institutions to impart to the sister kingdom the remedy and the only sure remedy for her deep and accumulated evils, the knowledge of Salvation by the Gospel of Christ. During the present year the Society has employed forty agents, including pastors of churches, general missionaries, and scripture readers. These laborious and self-denying men constantly avail themselves of all the diversified means of christian instruction which happily distinguish the present age. They are the diligent superintendents of education, and under their oversight numbers of the children of the poor are trained in the nurture and admonition of the Lord; they are the active distributors of tracts, and many thousands of these valuable publications have been circulated by their means in the villages and hamlets of Ireland; and, as they have opportunity, the glorious objects of the Bible Society are also promoted by their agency.

By the bedside of the diseased and dying, seated with the household of the peasant around the cabin fire, and conversing with the solitary traveller by the way-side, they endeavour by all means to save some. But the preaching of the Cross is their primary duty—the glory of their ministry. Each Agent, in addition to stated labours at his principal station, performs a circuit of itinerant service, which involves almost daily occupation through the week. In some districts, a still wider range of labour is requisite to meet, though in a very inadequate degree, the necessities of the multitude who are perishing for lack of knowledge.

On the varied labours of these faithful evangelists, the divine benediction has been graciously bestowed. By their means many a devotee of popery has been led to discard his charms, his relics, and Saints, and to embrace the pure and glorious doctrines of Redemption, and many a bigoted and self-righteous Protestant, who had a name to live but was dead, has been quickened together with Christ through the power of the Holy Spirit. About twenty Christian Churches (many of them the fruit of their ministry) are under their pastoral oversight, and these shine as lights in the world, holding forth the word of life in the midst of the gross darkness by which they are surrounded.

The Irish Evangelical Society, though formed on principles that invited the co-operation of Christians of every orthodox communion, has been *mainly* dependent for its income on the *Congregational churches of Britain*: with perfect justice and consistency its resources have therefore been directed to the promotion of *Congregational Christianity* in Ireland; and at the present time a majority of the ministers and churches of that faith and order are dependent on its funds.

To their long tried and faithful friends, the Congregationalists of Britain, the Committee still look for continued and enlarged support. They are especially anxious to multiply the number of their general missionaries—a class of agents peculiarly adapted to the present state of Ireland—and they now earnestly entreat the enlarged exercise of christian liberality, to enable them to send a large additional number of these faithful Evangelists throughout the length and breadth of the country, to make known to their ignorant and deluded countrymen a Saviour, which is Christ the Lord.

Nor can the Committee suffer themselves to believe that they shall ask in vain; they cannot believe that, while the cry of Ireland demands more labourers, the friends of the Society will be satisfied with the present limited number; they cannot believe that, while the churches of England incline a willing ear to the entreaties of the distant stranger, they will remain indifferent to the pressing appeal of millions of their fellow subjects; they cannot believe that, while the mercy of Britain enriches and makes fruitful the deserts of another hemisphere, they will allow a wilderness to remain unblessed on the very skirts of their own island and within the limits of their empire; they cannot believe that hearts which so readily yield to the charities of a universal philanthropy, will prove insensible to the demands of patriotism, consistency, and justice.

Signed, on behalf of the Committee,

ARTHUR TIDMAN, Secretary.

Society's Office, Blomfield Street, Finsbury,
Feb. 17, 1840.

ACKNOWLEDGMENTS AND MINOR CORRESPONDENCE.

Favours have been received from the Rev. Drs. Cox—Henderson—Clunie. Rev. Messrs. T. Milner—J. Whitridge—Thos Edkins—R. Thomson—W. Walford—Ed. Steane—G. Greatbatch—R. Slate—W. Groser—C. Gilbert—J. Watson—J. Turner—R. R. Pearce—A. Wells—A. E. Pearce—J. Young.

Also from Wm. Stroud, Esq. M.D.—Messrs. E. Philips—G. Lewis—T. Harrison—B. H. Cooper—W. S.—Ch. Warton.

An Independent Minister's kind note is forwarded to the parties to whom it relates. We do not think that any good purpose would be answered by its insertion in our pages.